

THE GOSPEL OF
JOHN

BMS- 310 SP. '81

DR. B. GRIGSBY

Spring, 1981
Dr. Bruce Grigsby

COURSE OUTLINE
Studies in the Fourth Gospel

OBJECTIVES OF THE COURSE:

1. To acquaint the student with the distinctive mind and maveric methods of John the Theologian
2. To enable the student to study the fourth gospel at a more profound and enriching level
3. To expose the student to the mainstream of contemporary debate over issues in the fourth gospel

TEXTBOOKS:

1. Smalley, Stephen. John--Evangelist and Interpreter.
2. Dodd, C. H. The Interpretation of the Fourth Gospel.

GRADING:

1. 2 Exams 50% (25% each; not retroactive)
2. 1 paper 25% (minimum grade D- to pass the course)
3. Oral Quizzes 25% (minimum grade D- to pass the course)

READING - ONE of PREVIOUS CLASS NOTES -

ATTENDANCE:

Each student is allowed three unexcused absences or tardies during the semester. Each absence or tardy in excess of the three above, unless excused by the registrar, dean or doctor, will affect the final letter grade for the semester by 1/3.

PAPER:

Each student will be required to complete a research paper (min. 8 pg.; max. 10 pg.) on an area to be delineated in class. This is not intended to be a topical, exegetical, or devotional paper; rather, it is intended to be a research-oriented project designed to present the conclusions of the student's critical inquiry into an unresolved area of Johannine theology. A minimum of six books (not including commentaries) and four journal articles (as recent as possible) are expected to be consulted in each paper. *75-16*

The paper is to be neatly typed (double spaced) with footnotes and bibliography (both in prescribed thesis form) added at the end of the paper. The paper is to be

*NOT INCLUDED ON
PAGE LENGTH*

- Raymond Brown

structured in an outlined paragraph form. The paragraph style should be concise, selective, and confined to third person pronouns. The completed paper should be prefaced with a title page and stapled together (please, no folders). Late papers will be docked 2/3 of a letter grade for every calendar day they are late.

CLASS SCHEDULE AND READING ASSIGNMENTS (due date is given)

Feb 3 Introduction

TRAD
MATTERS

5 The Johannine "Problem"

10 ~~THE JOHANNINE "PROBLEM"~~

Smalley, 22-30

" 162-78; 184-90

12 The Johannine Concept of Eternal Life

17 The Johannine Concept of Living Water

19 " " " "

+ Dodd, 144-51

24 The Johannine Sacraments

26 " "

Smalley, 204-10

Mar 3 Appropriating the Sacraments--Faith

(Dodd, 179-87)

5 The Johannine Jesus as the Son of Man

10 The Johannine Jesus as the Suffering $\pi\alpha\iota\varsigma$

12 EXAM #1

17 The Johannine Jesus as the Son of God

19 The Johannine Jesus as the Christ

(Dodd, 241-50)

(Dodd, 228-40)

(Dodd, 250-63)

Smalley, 210-20

24 The Johannine Cross as Revelation

31 " " "

Apr 2 " " "

7 " " "

9 " " "

21 " " "

(Dodd, 201-13)

(Dodd, 368-79)

Smalley, 220-26

23 The Johannine Concept of Sin

Smalley, 236-40

28 The Johannine Cross as a Sacrifice

30 " " "

May 12 " " "

14 EXAM #2

19 " " "

21 " " "

26 " " "

(Dodd, 363-68)

PAPER DUE

(Dodd, 423-31)

(Dodd, 432-44)

PAPER - JOURNAL ART. - INDEXES * N.T. ABSTRACTS - SUB FORM
MOR. INDEX REVISIONS PERIOD. -

ΣΗΘΗ ΕΙΠΟΝ ΣΟΙ ΔΕ ΥΜΑΣ ΓΕΝΗΝ
 ΘΗΝΑΙ ΑΝΩΘΕΝ ΤΟ ΠΝΕΥΜΑ ΟΥ
 ΘΕΛΕΤΗΝΕΙ ΚΑΙ ΤΗΝ ΦΩΝΗΝ ΑΥΤΟΥ
 ΑΚΟΥΕΙΣ· ΑΛΛ' ΟΥΚ ΟΙΔΑΣΤΟ ΘΕΝΕΡ-
 ΧΕΤΑΙ· ΚΑΙ ΠΟΥΤΑΓΕΙΟΥ ΤΩΣ ΕΣΤΙ
 ΠΑΣ ΟΙ ΓΕΝΗΜΕΝΟΙ ΕΚ ΤΟΥ ΥΠΝΟΥ· ΑΠΕ-
 ΚΡΙΘΗΝΙ ΚΟΛΗΛΟΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ
 ΠΩΣ ΑΥΝΑΤΑΙ ΤΑΤΑ ΓΕΝΕΣΘΑΙ·
 ΑΠΕΚΡΙΘΗΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΟΥ
 ΟΙΔΑΣ ΚΑΛΟΣ ΤΟ ΚΙΣΡΑΗΛ· ΚΑΤΑ
 ΤΟΥΤΗΝ ΩΣ ΚΕΣ ΑΜΗΝ· ΑΜΗΝ· Ο
 ΤΩΣ ΟΙ ΟΙΔΑΜΕΝ ΑΛΛΟΙ ΜΕΝ Κ
 ΟΙΩΡΑΚΕΜΕΝ ΜΑΡΤΥΡΟΥΜΕΝ· Κ
 ΤΗΝ ΜΑΡΤΥΡΙΑΝ ΗΜΩΝ ΟΥ ΛΑΜΒΑ-
 ΝΕΤΑΙ· ΕΙΤΑ ΕΠΙΘΑΕΙ ΤΟ ΝΥΜΕΝ Κ
 ΟΥΠΙΣΤΕΥΕΤΕ ΠΩΣ ΕΑΝ ΕΠΩΥΜΕ
 ΤΑ ΕΠΟΥΡΑΝΙΑ ΤΙΣΤΕΥΕΤΑΙ· ΚΑΙ ΟΥ
 ΔΙΣ ΑΝΑΒΕΒΗΚΕ ΝΕΙ ΣΤΟΝ ΟΥΡΑΝΟ
 ΕΙ ΜΗ Ο ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΤΑΒΑΣΟΥΣ
 ΤΟΥ ΑΝΘΡΩΠΟΥ· ΚΑΙ ΚΑΘΩΣ ΕΙΠΕ

Prof. Grigsby
March 12, 1981

73 C STUDIES IN THE FOURTH GOSPEL

EXAM #1

JOE BUSTILLOS
PAGE 1 OF 3

I. Identification (2 pts each)

1. Rudolf Bultmann - LEADER OF ANTI-SACRAMENTALIST GROUP - BELIEVED THAT JOHN'S PRESENT TEXT WAS THE RESULT OF 2ND CEN. REDACTORS
2. C. F. Burney -
3. Auditorios Christi - IN THE TWO LEVEL SACRAMENTALIST VIEW THESE ARE THE HEARS OF CHRIST (AS OPPOSED TO THE REDEEMERS OF JOHN)
4. R. T. Fortna -
5. Oscar Cullmann - LEADER OF THIS SACRAMENTALIST CAMP.

II Short Answer (6 pts each)

1. Discuss the postulates of Bultmann when he considers John's sacramental stance.
2. List four features of the Old Testament development of "living water".
3. Give a brief statement of the destination and purpose of the Fourth Gos.
4. Give a brief sketch of John's life from Pentacost until his death.
5. Name 3 apparent contradictions between John's gospel and the synoptics.
6. How does the account of the wedding at Cana possibly relate to the Johannine "living water" theme?
7. Comment on the Johannine transformation of the Jewish concept of "eternal life".
8. How does the story of the "fool by the pool" (Jn 5) possibly relate to the Johannine "living water" theme?
9. How does the footwashing account symbolically anticipate the cross?
10. How does the account of the woman at the well (Jn 4) possibly relate to the Johannine "living water" theme?

III Essay (30 pts)

Punctuate the following passage and defend your editorial activity:
ἐάν τις διψᾷ ἐρχέσθω πρός με καὶ πινέτω ὁ πιστεύων εἰς ἐμέ. καὶ ὡς εἴπῃ ἡ γράμμι...
"If anyone thirsts let him come to me and let (him) drink the one who believes in me. As the scripture says from his belly shall flow rivers of living water."

II. SHORT ANSWER

① BULTMANS PROBABILITIES:

① BY THE TIME OF THE GOSPELS COMPOSITION THE SACRAMENTS HAD FALLEN INTO MECHANICAL MISUSE - JOHN IS A GOSPEL OF THE SPIRIT

② SACRAMENTAL PASSAGES WERE LATER ADDED BY CHURCH FATHERS.

— ERROR W/ THIS POSITION IS ① NO EVIDENCE OF SACRAMENTAL MISUSE UNTIL AT LEAST 150 AD & ② NO TEXTUAL EVIDENCE TO SUPPORT REDUCTION.

②. LIVING WATER ① CLEANSING ABOUT - LUKE 17 RED NEIFFER

② SWEET WINE - JOHN PRODUCING JOHN 3

③ LIFE PRODUCING - DEAD SEA TO LIFE E2 47

④ ESCHATOLOGICAL SIGN JOHN 2; JOHN 13 & 14

③ DISTINCTION OF THE GOSPEL: WRITTEN FROM EPH TO JEWS IN THE AREA OF ASIA MINOR.

PURPOSE: THAT THEY MIGHT HAVE FAITH (BELIEVE IN JESUS AS GOD'S SON / MESSIAH) & HAVE ETERNAL LIFE. ALSO WARNING FOR THEM NOT TO REPEAT THE ERROR OF THE PALESTINIAN FATHERS & SUFFER THE LOSS.

④ FROM POINTBLIST - JOHN'S LIFE

① SAMARITAN OUTREACH W/ PETER

② ONE OF THE PILLARS OF THE CHURCH (W/ PETER & JAMES) IN JERUSALEM

③ AT THE JERUSALEM COUNCIL (ACTS) WITNESSING: PAUL & BARNABAS TO THE GENTILES; PETER & JOHN TO THE JEWS

④ EPHESIAN PASTOR (65AD)

⑤ EXILED TO PATMOS UNDER DOMITIAN'S REIGN (90-) THE APOCALYPSE

⑥ RETURNS TO EPHESUS

⑦ WRITES THE GOSPEL 96-98

⑧ DIES 98(?)

⑤ CONTRADICTIONS

1. JOHN THE BAPTIST -

- SYNOPTICS: ~~HE~~ AN APOCALYPTIC OLD TESTAMENT PROPHET

- JOHN: NOT A CHRISTIAN

2. TRIPS TO JERUSALEM

- SYNOPTICS: ONLY ONE -

- JOHN: MANY

3. CLEANSING OF THE TEMPLE:

SYNOPTICS: AT THE END OF HIS MIN.

JOHN: AT THE BEGINNING

4. THE DATE OF JESUS' DEATH.

SYNOPTICS: 15TH DAY @ 9:00 AM

JOHN: **4TH** DAY @ 12:00 NOON

⑥ WEDDING AT CANA -

WEAKLY - 6 WATER POTS = OLD JEWISH STAGNANT

WATER - JESUS PROVIDES NEW LIVING WATER - SUBOT

WINE (JOEL) - JESUS "MY HOUR ~~FOR HIS DEATH~~ POINTING

TO HIS DEATH. WHEN LIVING WATER WILL BE PURED OUT

⑦ JEWISH CONCEPT OF "ETERNAL LIFE" WAS ~~PER~~ PERTAINING TO THE "OTHER" QUALITY OF LIFE: IT IS VIEW AS OPPOSED TO "THIS LIFE" - I.E. "LIFE IN THE AGE TO COME." JOHN TAKE A REALIZE-ESCHATOLOGY & SAYS "YES THERE IS THAT LIFE IN THE AGE TO COME, BUT IT CAN ALSO BE EXPERIENCED NOW THROUGH FAITH IN JESUS CHRIST."

⑧. POOL BY THE POOL:

HE WAS WAITING BESIDE "THE STAGNANT OLD WATERS OF JUDIASM" ~~WAITING~~ TO BE HEALED / CLEANSED - JESUS OFFERS HIM NEW LIVING WATER; HIMSELF

⑨ FOOTWASHING -

- ① IN THE SHORTENED GRACEBY VERSION (SGV) PETER ONLY
1 NEED TO BE WASH (LIVING WATER AVAILABLE ONLY AT JESUS
DEATH) TO HAVE PART IN CHRIST
- ② "KNOWING THAT HIS "HOUR" HAD COME.

⑩. WOMAN @ THE WELL -

- 3 SHE WAS DRAWING OLD STAGNANT WATERS OF JUDIASM THAT
FAILED TO COMPLETELY SATISFY HER - HE OFFERS HER
NEW LIVING WATER WHICH (IN SGV) WILL SPRING UP
FROM HIS BELLY

IF ESSAY:

ἐκὼς τῆς ψυχῆς ἐρχέσθω πρὸς με καὶ τίθεται ὁ πνεύματός μου
ἐνς ἐμε • KNOWS EITHER ἡ γραφή....
↑

GRAMMAR

- ① THE PUNCTUATION OF SCRIPTURES (AS WE HAVE IT) IS NOT INSPIRED
- ② PARTICLES / WORD ORDER IS NOT NECESSARILY UNIVER? [?]
- ③ HISTORICAL SIGNIFICANCE - PHILOQUE QUESTION: SOURCES
OF THE HOLY SPIRIT, THE FATHER OR THE FATHER & THE SON

-18

THAT IS, THE PUNCTUATION WAS NOT GIVEN BY JOHN THEREFORE
IN ORDER TO GET BACK JOHN ORIGINAL MEANING WE MUST MOVE THE
PUNCTUATION, WHICH GIVES US THE SECOND REASON, TO RETAIN
JOHN LITERARY STYLE OR HIS ALREADY ESTABLISHED METHODOLOGY:
I.E, THE SPIRIT COMES FROM JESUS & NOT THE BELIEVER, THE FINALLY,
THE HISTORICAL QUESTION AS TO THE SPIRIT "BOSTOWER" (THE FATHER & OR
THE SON) MOST LIKELY PLAYED A ROLE IN THE PASSAGE COMMON
RENDERING.

(THE LEXICAL "κρῆσις" IDEA WAS REAL WORK).

90 B

Joe Bustillos

EXAM #2
STUDIES IN THE FOURTH GOSPEL

TRANSLATION (2 pts each)

Doxa (secular) - opinion - reputation

Airō take

Sēmeion sign

Akedah - Binding - a tradition that talks about Isaac's sacrificial death of Gen 22

Pherō I bear

Kabōd (Biblical) the glory / presence of YAHWEH

Arnion Lam

Diakrisis

Amnos Lamb

Katakrisis

SHORT ANSWER (7 pts each)

1. Comment on the pre-Johannine history of the term "to lift up" as used in 12:32-34. THE ARAMIC TERM IS רָאָף WHICH COULD BE UNDERSTOOD AS EITHER CRUCIFY OR LITERAL LIFT UP. AND WHEN JOHN HEARD JESUS' WORDS HE WAS DRAWN TO THE REALIZATION THAT JESUS' DEATH WAS A MOMENT OF GLORY. SO IN THE WRITING OF HIS GOSPEL HE CHOOSE "LIFT UP" TO PORTRAY THAT JESUS' DEATH WAS THE SUPREME DIVINE ACT - A TRUE MANIFESTATION OF HIS GLORY.
2. How was the divine Glory manifested in the Old Testament? THE DIVINE GLORY WAS CALLED THE SHAKINAH OR ~~THE~~ SHINING GLORY \Rightarrow MORE OFTEN IN TERMS OF LIGHT (PILAR OF FIRE, ETC.) BUT THEN ANY ACT OF GOD WAS CONSIDERED A MANIFESTATION OF GOD'S GLORY.
3. How does 19:29 support a Paschal theology in the Fourth Gospel? THE USE OF ~~THE~~ HYSSOP TIES JESUS' ~~CROSSING~~ CRUCIFIXION W/ THE PASSOVER IN THAT THE HYSSOP BUSH WAS USED TO SPRINKLE THE PASSOVER BLOOD ON THE DOOR POST. * FOR JOHN TO SEE THE JESUS OFFER OUR WINE ON A HYSSOP BUSH TO JESUS WHILE HE WAS PROVIDING A TRUE SACRIFICE / A NEW WINE WAS MORE THAN JOHN COULD ~~BE~~ CONTAIN. HIS ~~TRANSFORMATION~~ TRANSFORMATION FROM REVEREND TO HIS ~~OWN~~ FATHER.
4. Isolate the "new" Son of Man material in the Fourth Gospel and articulate its Christological function.

5. List four features which were "added" to the Genesis 22 story of Isaac and Abraham by later Rabbinic speculation.
THESE ARE THE THREE MAJOR PASSAGES (5 WERE CITED BUT ONLY 3 COMMENTED ON IN CLASS). THE DISTINCTION OF THIS MATERIAL IS ITS PORTRAYAL OF JESUS ASCENDING & DESCENDING BETWEEN HEAVEN & EARTH. JOHN'S POINT IS JESUS' ~~CONTINUAL~~ CONTINUAL COMMUNION WITH THE FATHER. SO HE IS PICTURED AS HAVING ONE FOOT IN HEAVEN & ONE FOOT ON THE EARTH. HIS TWO-FOLD MISSION IS TO REVEAL GOD & HIS INTIMACY WITH HIM.

① ISAAC'S AGE (37 YRS.)

② ISAAC BOUND HIMSELF

③ ISAAC DIED A SACRIFICIAL DEATH FOR THE NATION

④ THE DEATH ANGEL IN THE EXODUS' SAW "ISAAC'S BLOOD ON THE DOOR POST"

6. How was the divine glory manifested in the Fourth Gospel?

CONTINUOUSLY. THE CHIEF ~~SIGN~~ ^{SIGNIFICS} THAT NOW USED HOWEVER WERE JESUS' "LIFTING UP" & "Dying". "DYING" IN USE OF THE "LIFTING UP" TERM IS THE SCATTERING / GATHERING MOTIF. THE IDEA OF THE CROSS AS BEING A PRIMER OF GOD'S GLORY. THE SEVEN SIGNS SPEAK OF ACT OF GOD IN HISTORY. - ESPECIALLY EXPRESSIVE AT THIS POINT ARE THE FIRST & LAST SIGNS (WEDDING AT CANA & RAISING OF LAZARUS). THE FIRST SPEAKS OF THE GIVING OF NEW WINE (A. ISA. 60:1-4 - ESCHAT APPLICATION) & THE LAST ~~SPEAKS~~ COMPLETES WITH FIRST TO POINT TO JESUS' OWN "LIFTING UP" WHEN NEW WINE WILL BE GIVEN & THE DEAD ARE RAISED.

ESSAY (20 pts each)

1. In what ways does the Evangelist underscore the idea that the cross is a place of "visible" glory? (COVER) \downarrow

2. Explain the pre-Johannine history of the title "Lamb of God" in the Fourth Gospel and the subsequent development of the title by the Evangelist.

(OVER) \downarrow

ESSAY:

① CROSS, - PLACE OF VISIBLE GLORY.

JOHN'S STRONGEST PASSAGE PERTAINING TO THIS ASPECT OF THE CROSS IS 8:28 "...WHEN YOU LIFT UP THE SON OF MAN, THEN YOU WILL KNOW THAT I AM..." THE POSSIBLE USE OF THE DIVINE NAME IN CONTEXT WITH THIS CROSS SPEAKS OF GOD'S GLORY POURING FROM VERBS ~~AT~~ HIS DEATH IN ORDER TO BE SEEN BY THE "EYES OF FAITH." TWO OTHER PASSAGES THAT ~~ALSO~~ SPEAK OF THE VISIBLE MANIFESTATION OF CHRIST'S GLORY ON THE CROSS IS 12:32 "IF I BE LIFTED UP FROM THE EARTH, I WILL DRAW ALL MEN TO MYSELF." & 19:37 "...THEY WILL LOOK ON HIM WHEN THEY HAVE PIERCED." (P ZECH. 12:10). THE ~~PRE-EXISTING~~ ~~HISTORY~~ ~~BEHIND~~ THE TERM "LIFTED UP" SPEAKS OF A PUBLIC DISPLAY - SOMETHING TO BE GAZED UP BY MEN. A ~~FINAL~~ FINAL (AND CERTAINLY NOT LEAST) ILLUSTRATION OF THE VISIBLE "GLORIFYING" ASPECT OF THE CROSS IS THE EQUATION OF VERB'S CROSS (HIS DEATH) & THE SERPENT IN THE WILDERNESS (3:14).

② PRE-EXISTING HISTORY OF "LAMB OF GOD"

JOHN THE EVANGELIST'S (J/EV) ONLY MENTION OF A LAMB OF GOD IS IN THE MOUTH OF JOHN THE BAPTIST (J/B) IN 1:29. COMMENTATORS ONCE TURNED TO TWO OLD TEST. VERSES. GEN 22:8 ABRAHAM COMMENTS "...GOD WILL PROVIDE FOR HIMSELF A LAMB..." ONLY TO LATER PROVIDE A RAM & THE PASSOVER LAMB (EX.12). THE PROBLEM WITH THIS UNDERSTANDING IS THAT JOHN'S WORD "TAKE" (EITHER J/EV OR J/B) IS NOT THE WORD USED (LXX) IN REFERENCE TO THE PASSOVER LAMB. J/EV USED KIPON INSTEAD OF φερω. RECENT SCHOLARSHIP HAS UNCOVERED THAT JOHN'S (J/B) ORIGINAL STATEMENT MAY HAVE (MOST LIKELY) USED THE ARAMIC TERM "TALYAH" WHICH IS UNDERSTOOD AS BOTH LAMB ("AMVOS") & SERVANT ("ITAKIS") THIS LED SCHOLARS TO TIE JOHN'S (J/B) STATEMENT TOGETHER W/ ISA 53:7 (NOTING JOHN'S (J/B) EXTENSIVE USES OF THAT PORTION OF ISAIAH (CN 40-55 - SERVANT SONGS). SO JOHN (J/EV) HAVING BEEN AN ORIGINAL NEARER - IN HIS TYPICAL (TYPICAL FOR HIM, THAT IS) STYLE BLENDS TWO VERY DEEP THEOLOGIES INTO ONE STATEMENT. & THEN BY USING THE GENERAL TERM φερω VERB IS BOTH ISAIAH'S SUFFERING SERVANT & GOD'S PASSOVER LAMB.

(INSTEAD OF φερω)

LIVING WATER LEADS TO ETERNAL LIFE

VEHICLE FOR SAV

O.T. CONCEPT & IN RABINICS

TALMUD
MISHNAH - (LOST MIDRASH) ORAL TRADITION
MIDRASHIM - COMMENTARIES
TARGUM - HEB. LOOSE TRANSL. TO ARAMAIC (COMMON) DIALECT

300 COMMENTARIES ON THE MISHNAH

① GIVEN ESCHATOLOGICAL SIGNIFICANCE

WATER FROM THE ROCK → FUTURE OUTPOURING

ISAIAH 44.³, 43.¹⁹, 48.²¹ LXX PAST TENSE MADE FUTURE SPRING ROCK

EZEKIEL 47.¹⁻¹² RIVER OF LIVING WATER TO FLOW FROM NEW THRONE TO DEAD SEA & GIVE LIFE

ZECHARIAH 13 & 14 - L.W. FLOW FROM JERUSALEM NEW ALSO CLEANSE AS WELL AS GIVE LIFE

② IDENTIFIED w/ "SPIRIT" OF GOD

ISAIAH 44.³

JOEL POURING OUT OF GOD'S SPIRIT in the last Days

ZECHARIAH 12

GEN. R. (MIDRASH ON GENESIS) LXX. 2 b. (TALMUD) 55a

SUKK. (tabernacles)

③ SOMETIMES IDENTIFIED w/ SWEETWINE

JOEL 3.¹⁸

SIRACH 31.²⁷

Acts 2 small w/ Sweet Wine

④ FUNCTIONS AS A CLEANSING AGENT

NUMBERS 19

RED HEIFER BURNT OFFERING

MIX ASHES w/ RUNNING WATER

COULD CLEANSE ~~FROM~~ CERTAIN THINGS

70 requirements for living water

ZECHARIAH

M. PAR M. TET. = CLEANSSES

MIDRASH = RED HEIFER MIDRASH

⑤ CLOSELY ASSOC. w/ FEAST OF TABERNACLES (BOOTHES)

EXODUS 17

ZECHARIAH 14

PERIOD OF LIVING IN TENTS (PAST)

ASKING GOD FOR FIRST RAINS (PRESENT)

LOOK FORWARDED TO SHOWERS OF BLESSINGS

YWYH

CHRIST

- MESSIAH

in SYN MK 7:41 } USED OF -JESUS / BY -JESUS - w/ RELUCTANCE
WT 23:10

* 4:26 - USES "CHRIST" BECAUSE OF WOMEN CORRECT UNDERSTANDING OF
CHRIST

7:25-27 POPULAR UNDERSTANDING -
I.E. ORIGIN IS UNKNOWN

JESUS → HAD BE KNOWN AS COMING FR. THE FATHER

10:24 - JESUS CONFRONTS w/ QUES of CHRIST

JESUS IS NOT "THEIR CHRIST" BUT BINTS AT INTIMATE TIE w/
THE FATHER (HIS UNDERSTANDING OF XPIOTOS)

12:74 - POPULAR UNDERSTANDING of CHRIST - X REMAINS FOREVER

JESUS REFUSES → DISCOURSE of LIGHT

CONCLUSION → USES TITLE WHEN ITS PROPERLY UNDERSTOOD 4:26

SOB

AVOIDED IN SYN - MK 12:6 } ONLY TWO REFERENCES
WT 11:27

in SYN.

5:25 - WORD of SOB (expecting John - sounds like Daniel + Son).
EQUATE SOB = SON

10:36 (cf. 36) SOB = G → Diety statement

11:4 NOT AFRAID TO USE TITLE - ATTRIBUTES of DIETY NOT NECESSARILY
POINTED OUT

→ [SOB - ELEVATED TO DIETY - P 11:34-35]

SOB 5:25 USED BY JESUS - (ONLY TO CORRECT AUDIENCE)

10:36

11:4

LOB [Lamb of God]

once 11:29/36

① POSSIBLE Lamb? - MAY

② SUFFERING SERVANT → Lamb to THE SLAUGHTER ISA 53:7
LIB. → CHURCH ADDITION

Response to EYW Eimi

- ① KN. YAHWEH AS "I AM" - JIVVOW
- ② BELIEVE YAHWEH AS "I AM" (APPROPRIATE ETERNALNESS) TITOTUW

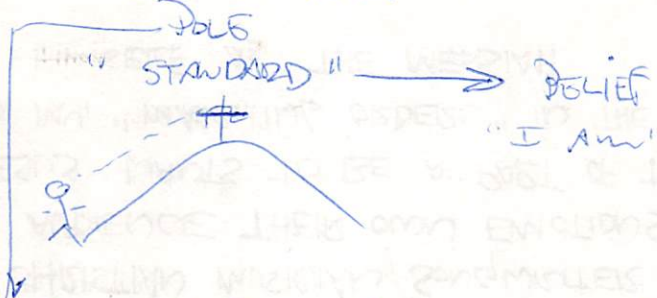
13:19 - ~~PREPARE~~

8:24 - BELIEVE - SAVING NATURE
THE LIFTING UP - GREATEST MIRACLE
CHRISTOLOGY - VICTOR - CROSS

8:25 from the BEGINNING I AM THIS (IDENTITY)
WHICH I AM ALSO CLAIMING NOW. BEGINNING ETERNAL NATURE
TAV apxwv (EYW Eimi) O TI KAI LANW YMW.

ISA 49:22-23

① GOING TO LIFT UP MY STANDARD -
RESPONSE → BUE THE DUST.



NUMBERS 21:9 - SERPENT IN THE WILDERNESS.

I AM IN THE LATER DAYS - TO ACCOMPLISH DELIVERANCE
THUS I AM HIS THE SERVANT

4:26: WONDER @ THE WAY NOT NECESSARILY "I AM" BUT
"I AM NECESSARY"

6:20 ON THE WATER

"I AM" / IT'S ME (AS A FAITH)

↓
DUAL
ULTIMATE

18:5,6,8 > ARREST SCENE "I AM"

① RESPONSE OF THUS

② MORE THAN THAT:

- UPSURDITY of MEN ATTEMPTING TO ARREST GOD.
- GOD IN COMPLETE CONTROL
- DELIVERANCE OF THE WORLD / NOT DEFEAT OF THUS

"TRUE HEAVENLY MEN."
HEAVEN

SON HAS A MISSION

- ① TO REVEAL GOD
- ② TO REVEAL INTIMATE RELATIONSHIP w/ GOD.

1:51 - NATHANIEL: ANGELS ASCENDING & DESCENDING

3:13 NICODEMUS: SON ASCENDING/DESCENDING
↑ IS IN HEAVEN

6:62 - BREATH FR. HEAVEN

3:13

DESCENDED FROM HEAVEN, EVEN THE SON OF MAN (WHO IS IN HEAVEN).
NO ONE HAS ASCENDED IN HEAVEN BUT HE WHO

OPTIONS

- NW ① PERFECT "HAS ASCENDED" PURELY "WILL ASCENDED" PARENTHESIS SECTION FR. KJV
LOT 10 P 66, 76.
- NW ② JOHN ANACHRONISTICALLY ADDED WORDS INTO JESUS' MOUTH - I.E. @ 95 JESUS HAD ASCENDED
MAKE "HE WHO DESCENDED" PARTICIPLE → FINITE VERB. I.E., "HAS
DESCENDED" → BUT EVEN SON HAS DESCENDED.
PART AS FINITE ~~PARTICIPLE~~ NOT USED IN GRK.

- ④ SPIRITUAL 1 & 1 I.E. CONTINUOUS COMMUNION w/ FATHER - ONE FOOT IN HEAVEN
ONE FOOT ON EARTH.

→ LONG READING (WHY)

① DIFFICULT READING

③ CONTEXTUALLY - COMMUNION IDEA

cf. 1:18 "WHO IS IN THE BOSOM OF THE FATHER" ETTIMON @ JOHN'S WRITING
95 OR COMMUNION IDEA.

5:19



JESUS DIRECT REVEALER OF GOD / ON HEAVEN & EARTH -
NO TRAFFIC IN DEATH - REDUNDANT = JESUS CONT.

GLORIFIED

TOOKS CUES FR. HEAVEN - SEES INTO HEAVEN AS HE

ACTS

FED FIVE SAYINGS

9x OF JESUS/BY JESUS

- ① 4:26 WOMEN @ THE WELL
- ② 6:20 WALKING ON THE WATER
- ③ 8:24 TALKING w/ OPPONENTS
- ④ 8:28 "
- ⑤ 8:58

⑥ 13:19 UPPER ROOM DISCOURSE

⑦ 18:5, 6, 8 TO ARRESTING PARTY

EX. 3 - BURNING BUSH

ISA 40-53 SERVANTS KNOW

43:8-13 SAVING ACTIVITY +
② PROPHECIC ACTIVITY / BELIEVE
(ETERNAL)



JOHANNINE CHRISTOLOGY

506

RECONSTRUCTION OF SYN. "SON OF MAN"

AWARE OF THE TRADITIONAL VIEW → MORE PROFOUND LEVEL / MODIFY SCHWACKENBERG.

FOR SOME → SON OF MAN / SON OF GOD'S SON STATEMENT

CA. 9:55 BLIND MAN CHRISD - STATEMENT

SON = 506

↑ SCRIBES SUB S/m FOR S/G

O.T. DAN 7:13 "LIKE A SON..." AS COSMIC TITLE 1 ENOCH 100BC-100AD
MESSIAH / SUFFERING & DIE / COMING IN GLORY. 46 (NO KN. DATE).

PROBLEM - ONLY ONE O.T. REFERRED TO SON / NOT KNOWN AS MESSIANIC SIGNIF.

WHY JESUS USED SON

- ① WANTED TO STRESS HIS HUMANITY
- ② MESSIANIC SECRET

③ = ~~SON~~ 80 X SON OF MAN { 84 - JESUS USES IT
1 - OTHERS USE IT.
JOHN REVEALS SOMETHING MORE

13 X IN JOHN - SON

SUFFERING SERVANT

FUTURE ① AS AN APOCALYPTIC WORD (cf. DAN. 7:13) ← 5:27 (1 X)
(SYN.) PRESENT ② PRESENT MIN. OF JESUS (NONE IN JOHN).

③ SUFFERING MESSIAH (7 X) ISA 53

3:14 - SNAKE

SEE UPW - ΘΥΝΚΙ

6:53 - TRUE BREAD NECESSITY

8:28

HORA - NOW

12:23, 34 (2 X)

13:31

LIFT } DYING IN
GLORY } JESUS

"HE MUST... BE GLORIFIED /
LIFTED UP."

④ 5 NEW AGES OF ORIGINAL SON MATERIAL

1:51 - ANGELS ASCENDING RECORDING...

SON - ASCENDS INTO HEAVEN

3:13 - NICODEMUS

DESCENDS AGAIN - BRIDGE
BETWEEN HEAVEN & EARTH.

(9:35) ?

(6:27) ?

- SOME COMMENTATORS - GOSPEL

6:62 - BREAD FROM
HEAVEN

IDEA → GOSPEL REDEEMER COMES DOWN -
ENLIGHTENS MANKIND - RETURNS TO HEAVEN;
AFTER "INFLUENCED BY GOSPELS" -

LOG ① LEXICAL

② ORIGINAL SITZER LABEL

③ WHAT WHAT FOR → EV

① LEX → ἄμνος - lamb

4x NT → εβους

IS 53:7 ἄμνος / προβατος
↓
LOG

Αμνος → Ram
30x NT (29 in REV.)

TALYAH ← ἄμνος
ITAS

ΣΥΝΩ ΖΑΦΕF ← CRUX
LIFT UP

LOG 14

GRAIN OF WHEAT

DISPLAY OF GREAT DELIVERANCES

SATAN DEBATED

"LOOK UPON ~~THE~~ WHOM THEY 'HIS PIERCED'"

Handwritten

2/10/81

John

JOHANNINE PROBLEM.

HISTORICITY / SIGNS / SOURCES.

TRADITION.

JOHN OF JOHN - MORE INTELLECTUAL LANGUAGE
JOHN OF SIN. COS - PALESTINIAN.
POSSIBLE MORE HISTORIC.

I. AUTHORSHIP - JOHN THE BELOVED DISCIPLE

LEON MORRIS.

B.F. WESTCOTT.

DODD (ed)

BULTMANN

PRO

CON

II BIOGRAPHIC STATS: JOHN

A. BORN 5 A.D. (11 YRS YOUNGER THAN JESUS)

B. PROSPEROUS FAMILY @ GALILEE

LK 1:20 - SERVANTS

ACTS 4:13 - UNEDUCATION (SNOBISH RABBINIC)

FATHER - ZEBEDEE

MOTHER - SALOME (JOSEPHUS, "MARY'S SISTER")

BROTHER - JAMES

- IMPETUOUS: SPOILED LK 3:17 SONS OF THUNDER

- FOLLOWER OF JOHN THE BAPTIST - ONE OF TWO IN JOHN EVG.

- INNER THREE (LK 5:37)

- "BELOVED DISCIPLE" (WHY?) LK 5:10 - FISHING PARTNERS (W/PETER)

ACTS 3:4 - PARTNER IN MINISTRY (W/PETER)

1801

(ACT 8) CONFIRMATION RE. SAMARITANS
(ACT 15; GAL 2) PILLARS OF CHURCH
OBVIOUS THO' BEEN w/ VBSUS

46 AD. PAUL COMES TO JERUSALEM
 (SECRET MEETING W/ PETER, JOHN & JAMES)
 RIGHT HAND OF PAUL - SAIP.
 PAUL / BARNABAS PETER / JOHN
 ↓ ↓
 CATHOLICS EVANG

65 AD. JOHN LEAVES YOU → TO EXPRESS
(33 CHAREN FOUND AD)
MINISTERED 20 YRS

85. AD DOMITIAN PERSECUTING CHRISTIAN -
EXILED TO PATMOS - GAVE
RECEIVED REVELATION.

96 AD - NEURA (EMP.) ALLOWED JOHN TO RETURN
TO SPA. TO DIE

98 AD. DIEN

96 - 98 WRITING OF GOSPEL

* SPENT MORE THAN 3D VRS. @ EPW. AREA. & EHS. QUEST. - HOW COULD JONAS BE SO GREY?

SOURCES AVAILABLE

-3 SYN. GOSPELS

- noisy

- 151312

- JAMES THE BROTHER OF JESUS

- SPECIAL EYE WITNESS

— 1st 2 Thirsty: Remove cork with air

- PAUL (46, 58)

- ✓

2. TEXT - DO WE HAVE THIS GOSPEL OF JOHN?

P 66, P 75 (PAPARIZ) COMPLETE COPIES (- w/6 tabs: 1-11)

(200 A.D)

752 (EGYPT) ~ N 7:48 (125-150 AD)

3. SOURCES ?

— DID JOHN HAVE AN ACTUAL PRO-WRITER SOURCE

⑤ "SIGNS" Source - BK in circulation to Z-12

1971 - ~~town~~ brilliant job of editing -

CON: NO ~~ARE~~ CRITICS AEROS - seems well liked.

③ DRAMATIC ORIGINAL -

APPEARS IN ARAMAIC FIRST (WRITTEN),
OR NOT BY JAHN) THEN TO GREEK.

con: Aramaic sayings Jesus' Discourse

NOT NARRATIVE

WHOOPIE!

2.12

WGB - COORDINATE CONNECTION - ... AND I DID THIS & I DID THAT

Pr. - SUBORDINATE

— — u u n n ~~WHICH~~ I DID THAT

(SOURCE - PASSION NARRATIVE)

- Common Language @ Passion NARRATIVE in ut/nk/LK+TN

- Companion account - SUPPLEMENT

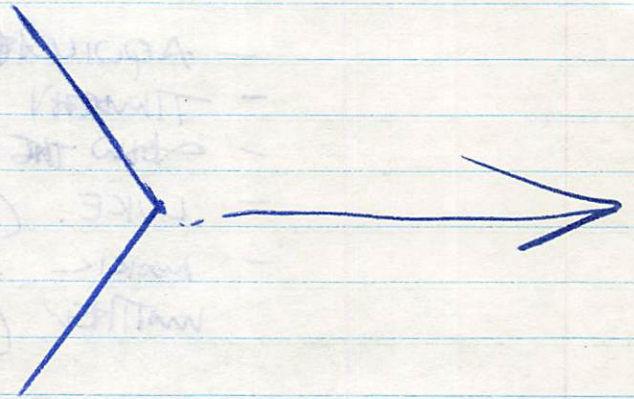
~ J.A. ROBINSON. RE-DATING THE GOSPELS. 60 YRS. IN THE MAKING.

"CONCEPTUAL DEPENDENCE OF SYN. ON FORM."

DID I HAVE SW. ? — mmbb in Pession account.

"CONTRADICTIONS"

- ① JOHN THE BAPTIST
- ② JEW. VISITS
- ③ TEMPLE CLEANSING
- ④ ESCATOLOGY
- ⑤ PASSION NARRATIVE



I. John the Baptist

- SOUNDS LIKE A X-IAN - SEES X AS LAMB OF GOD.
- SW BAPTIST → O.T. PROPHET SEES X AS APOCALYPTIC FIGURE

II. Veru. Visit

- ✓. - 43 - CLEANSING TEMPLE - PASSOVER
- 5 - FOOL BY THE POOL - SIGN
- 7 - FEAST OF TABERNACLE - LIVING WATER -
- 12 - PASSION WEEK - PASSOVER

SG - NO PAS - PASSION VISITS

(EX. VERU. VISIT IS CRUCIAL TO THEMATIC DEVELOPMENT OF ✓.)

THEMATIC REASONS WHY LEFT/LEFT OUT TO ✓. - LIVING WATER - LIGHT OF THE WORLD, ETC. TO SG. - NAV!

III CLEANSING OF THE TEMPLE -

NOT TWO -

THEMATIC

IV ESCHATOLOGY -

"REALIZED ESCHAT." → ✓.

FUTURISTIC " → SG.

✓. 19.37

ZECH. 12:10

→ DEATH OF X

SG

"

→ JESUS COMING

W to
Now

"LOOKING ON HIM WHOM THEY HAVE PIERCED"....

JUDGMENT ... ETERNAL LIFE OK! < ABUNDANT LIFE >
GLORY ... ETERNAL "

✓. 5 - GIVES AWAY FUT. ESCHAT.

V PASSION NARRATIVE

A. DATE OF CRUCIFIXION

J. 14th - 12:00

SG. 15th - 9:00 AM

DISCUSSED LATER

B. THIRSTING EPISODE

HYSSOP → J.

REED → SG.

DISCUSSED LATER

CONCLUSION: "PROBLEMS" NOT UNSOLVABLE

① DESTINATION OF GOSPEL & PURPOSE

A. DESTINATION:

GAL. 2:9 - ... TOWARD THE JEWS (46 A.D.)

- DIRECTED TO A JEWISH, UNSAVED AUDIENCE
FROM EPHESIAN REGION

MISSIONARY / EVANG. TRACT. - WARNING JEWS NOT
TO REPEAT PALESTINIAN FATHERS ERROR -
OPPOSITION TO CHRIST.

PURPOSE: TO BELIEVE THAT ~~THEY WOULD B~~ JESUS
JN. 20:31 IS THE MESSIAH.

FOCUS: CHRISIOLOGICAL

2-17

JOHN CONCEPT OF ETERNAL LIFE -

A. LINGUISTIC DATA

B. BACKGROUND FOR TERM - O.T.

C. WHAT DO JOHN DO - CHANGE?

A. LINGUISTIC DATA

19x - eternal life

ζωή αιώνιος

LIFE ETERNAL

16x

ζην εις τον αιωνα

to live forever

2x

η αιωνιος

ζωη - 1x

~~to live~~

TIME - TYPE?

ζωή - life → never seems to refer to life in strictly physical manner -

- R/Z richness/fullness of life → in Christ

βίος - physical life (1 John)

B. BACKGROUND DATA - O.T.

① Version - "ETERNAL LIFE" = LIFE IN THE AGE TO COME. (VS - LIFE IN THE PRESENT AGE).
NOT LIFE RESTRICTED TO TIME.

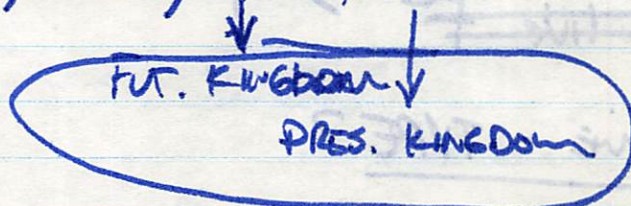
② TOOK PLACE IN FUT. KINGDOM OF GOD
 a. COMING REIGN OF MESSIAH
 b. CHARACTERIZED AS ACTION/ENJOYMENT/BLESSING

③ NEVER IN THE PRESENT. (NOT THINKING REGARDS TO TIME)
 - O.T. KINGDOM PROMISES
 - CORPSE INVOLVEMENT IN NEW AGE
 LITTLE KNOWN REGARDING PERSONAL
 IDENTITY

FRASE: - ETERNAL LIFE ONLY IN DANIEL
 w/ MESSIANIC AGE.

① WHAT'S JOHN DONE

① AWARE OF JEWISH HERITAGE OF TERM, I.E.
 TALKING ABOUT LIFE IN THE AGES TO COME
 JW 5:39; 12:25; 3:9-5, 16-18



5:29 - RECEIVING LIFE (FUT.!) - VERY JEWISH
 11:24, 25 - TRAD. - E.L. AFTER RESURRECTION

B. + P. LIFE

LEARN → ① ACCEPT PARADOX

② THROUGHOUT FUT. ASPECT. ("JOHN DIDN'T
 RESIDE IN FUT. KINGDOM - HEIL")

③ DOUBLE ~~THE~~ FULFILLMENT.

DYNAMIC - REALIZED ESCHATOLOGY.

JW 5:29 11:25
 6:40

LIVING WATER

(LEADING TO ETERNAL LIFE)
→ BG SAVED PARTAKE OF L.W.

O.T. DATA

RABBIT DATA

O.T. DATA.

1) GIVEN ESCHT. SIGNIFICANCE.

RELATED TO SIGN OR MIRACLE - PRE-VIEW of THE LORD'S
FUT. OUTPOURING OF "WATER" ON THE LAND.

FEATURE OF LIVING WATER

I. MOSES STRIKING THE ROCK -

1) RABBIES - BLOOD/WATER - ESCHT.

- JLT. FULFILL. OF

II CLEANSING ABOUT WATER w/ ASHES OF RED HEIFER

III OUT POURING OF SPIRIT

IV ID. w/ SWEET WINE

SOMETHING DESIRABLE/JOY CAUSING

II RECALL THE FEAST OF BOOTH -

PROVING FOR RAIN & LOOKING FORWARD

ITS COMING → SPIRITUALIZED -

REMEMBER TO 1st GIVING OF WATER

IN JOHN - LIVING WATER

John 4 - woman of the well

John - Feast of Booth

✓ IN 4 -

- JESUS OFFERS TO REPLACE STAGNANT (JESUS) WATER WITH LIVING WATER (JESUS)

OFFERS WHOLE NEW SYSTEM -

SUBTLE CROSS AS TO H.S. = LIVING WATERS

- ① VA. 15 - "WELL UP" TO ETERNAL LIFE.
NEVER USED OF WATER BUT OF HOLY SPIRIT
- "STIR UP" -

- ② - FREELY GIVEN GIFT: H.S., I.E. LIVING WATER

- ③ SEEMS TO DOWN PLAY THE TEMPLE. -
JESUS DON'T DO - JESUS SAYS SOME DAY
WON'T NEED TEMPLE OF REV. - TEMPLE = THE LAMB.
LEFT NOB WATER POT & WENT OUT & TOLD.

✓ IN 7:37-39 FEAST OF BOOTHES.

- JESUS GLORIFIED → THE CROSS
BELIEVE IN HIM -

H.S. FR. JESUS NOT BELIEVER

VA. 37-38 →

- FIVE REASONS WHY PERIOD MOVED
- ① STYLISTIC CONSIDERATIONS -
 - ② GRAMMATICAL CONSIDERATIONS & PARTICIPLES -
 - ③ HISTORICAL CONSIDERATIONS

350 AD - OREGON -

IF ANY MAN THIRST, LET HIM COME
TO ME & DRINK. HE THAT BELIEVETH
ON ME, ~~AS~~ AS THE SCRIPTURE HATH SAID
OUT OF HIS BELLY SHALL FLOW RIVERS OF
LIVING WATER

ORIGIN - MYSTICAL X-141 - INNER
~~ORIGIN~~ ~~EVERY~~ ~~ELICITATION~~ ~~NOT~~ ~~NECESSARY~~
REQUIRED.

FILOQUE -

④ CONTEXTUAL CONSIDERATION
~~FROM~~ 58:11, 12.

ZEON. 14:8 - JESUS SAY HE IS THE NEW
"HOT" - JERUSALEM.

⑤ LEXICAL CONSIDERATION -

BELLY IS A FUNNY WAY TO DESCRIBE?
FLOWING FROM X-141 -
KOILIA
KAPΣΙΑ

2/26/81

JOURNALS (GRKSG./LATE)

- BIBLICA -
- CATW. BIR. QUARTERLY
- EVAN. QUARTERLY
- EXPOS TIMES
- INTERPRETATION
- JOURN. BIR. LIT.
- JOURN EVAN. THEO. SOC.
- NEW TEST. STUDIES
- SCOTTISH JOURN. THEO.
- SEMEIA
- WESTMIN. THEO. JOUR.
- ZNW

LIVING WATER - (CONT.)

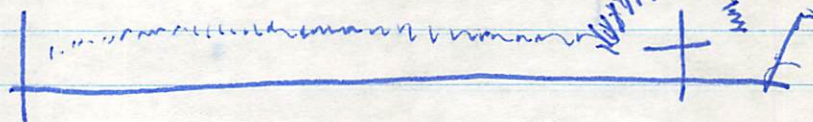
① CH. 1:33 - JOHN → WATER → OT → STAGNANT
 JESUS → WATER → NT → LIVING (H.S.)

② CH. 2:1-11 WEDDING @ CANA

BEGINNING - OLD WATER OF JUDEASIM - ~~ST~~ PURIFICATION
 → NEW WINE @ JESUS' DEATH.
 "HOUR NOT YET COME" - LOOKING @ THE CROSS
 -- "BEST FOR LAST!!"

JESUS' WATER
 CLEANSSES SIN

EX: OT/JOHN GAVE NOT STOKED ABOUT EXCEPT
 BECAUSE ONLY ONE TO PROCESS IT & YAHWEH -
 - REVEALING GLORY (GOD AMONG US)



NEW WINE → BY PRODUCING

③ 3:5 "WATER ^{EVEN} SPIRIT"
KAI

④ 4:14 WOKEN @ TAB WELL

⑤ 5:1-9 (?) FOOL ~~THE~~ THE FOOL
WATER DISTURBED - AERATED "LIVING WATER"

OT. WATER // JESUS OFFERS HEALING.

⑥ 6:33-38 - I AM THE NEW MOSES -

I AM THE BREAD OF LIFE; LIVING WATER
MOSES GAVE YOU BREAD/WATER → PHYS LIFE
JESUS GIVES → BREAD/WATER → SPIRIT LIFE

↓ ↓
TRUE BREAD TRUE DRINK.

association of LIVING WATER / TRUE DRINK & JESUS BLOOD.

IN JOHN

→ JESUS WERE WAITING FOR REAL ESCAPE HOPE OF
REAL BREAD / REAL DRINK.

WETTED vs 35 "HE THAT BELIEVES ..."

⑦ 7:37-39 FEAST OF BOOTHS

⑧ 13:1-11 - WASHING OF PETER'S FEET.

MAKE THEM EX. OF HUMILITY /

TO HAVE A PART OF KINGDOM - TO BE BORN AGAIN

① "HOUR" TERM → THE CROSS

② "LAID DOWN HIS GARMENTS" → TIDONIA

POSSIBLE PLAY ON WORDS

③ THEY'D UNDERSTAND LATER. 12:16, 24:46

④ PETER'S WASHING = THE CLEAN. KAI OPIOS

BATH → SALVATION FOOT WASH → DAILY CLEANSING.

HIS WHO HAS BOTHERED ~~NEEDS~~ DOESN'T NEED TO WASH

HIS FEET BUT IS COMPLETELY CLEAN

ALPHA

RESEARCH - JOHN - SPIRIT BAPTISM

* THE FUNCTION OF THE PARACLETE IN JN 16:7-11
CARSON, DON A. N.B.L. 98, 547-566 D 79*

BAPTISM & SPIRIT BAPTISM IN THE NEW TESTAMENT W. ROBERT W.
WESLEY Th. J. 14, 14-26 SP. 79*

JN 16:1-15 [EXPOSITORY MAT.] SMITH, D. WOODY. INTERP 33, 58-62
JA 79

THE ELEMENTS OF CHRISTIAN MYSTICISM EXHIBITED BY CERTAIN
N.T. DOCUMENTS. STANLEY, DAVID, STUDIA MISSIONALIA
26, 1-35, 1977

X WATER & SPIRIT - JN 3:5. HODGES, ZANE C. BIB SAC. 135, 206-220
J1-578

X JN 20:19-23 [GPO] FULLER, REG. H. INTERP 32, 180-184 AP 78

INFLUENCE OF X-INV. PROPHECY ON THE UNKNOWN PRETRAIL OF THE
PARACLETE & JESUS. BARNES, M. EUGENE. N.T. ST. 25, 113-123 78*

Focus on John Paraclete, Edward M. et al, BV. 1976 (61).
10-57

231.35 Penner Richard John - The Bap. & Filling of the Spirit - w
P286 there is diff.

SEN 226.5 Johannine Theog. - Stewart, George Barker
544

SEN 226.5 The Theog. of St. John, Erich H. H. 1000
C861D

226.5 The Johannine school, Culpepper, R. Allen
Q 891a

226.5 The spirit-paraclete in Gospel of John Johnston, George
J641

226.5 Testament & Jesus - John 17, Kierkegaard Ernst
K151

226.5 Hist & Theog. of 9th Gospel, Hartigh, James Louise
m364

226.5 The Gospel according to John, Schnackenburg, Rudolf
Sh45g

226.5 The Spirit-Paraclete in 4th Gospel, Windisch, Hans
W738

226.58 Secrets of the spirit, Stedman, Pr. J.

13-17

9738

3/3

⑧ SHORTENED TEXT - 13:1-11

HE WHO HAS BATHED DOESN'T NEED
NEEDS ONLY TO WASH

HIS FEET BUT IS COMPLETELY CLEAN.

SHORT ~~ST~~ ST (ALEPH)

LONG

P75

P66

PROPHETIC VIEW OF JW. 13 - JESUS GOING TO THE CROSS

ACCEPT IT -

BROWN / BARRETT -

DODD, BULTMANN, R. SCHNACKENBURG.

⑨ CROSS - JW 19:30, 34, 20:22

30 "...GAVE UP THE GHOST" - R/M FRESHING OF THE
SPIRIT TO COME INTO THE WORLD.

34 "BLOOD & WATER" POURING OUT OF SPIRIT - (?) ~~IS~~ SYMBOLIC

THEMATIC - NOT CHRONOLOGICAL

LATER - SPIRIT POURS OUT THE NEW TEMPLE - JESUS

CLIMAX - JW 7:39 → I AM GOING TO GIVE YOU THIS SPIRIT

THEME - PASSOVER LAMB = JESUS (WHICH I AM SACRIFICED FOR)

20:22 BAPTISM IN THE HOLY SPIRIT → P. 1023-24

HISTORICAL QUESTION (?)

REALIZED
ESCHATOLOGY
BLESSED FILM

BAPTISM & THE SPIRIT = DRAWING OF THE LIVING WATER = BEING BORN AGAIN

(10) JW 21 (6-11) ~~CATCH~~ OF THE MIRACULOUS CATCH OF FISH 153 FISH CAUGHT

LEFT SIDE OF THE BOAT = STAGNANT WATER OF JUDAEA
JESUS DIRECTS US \Rightarrow

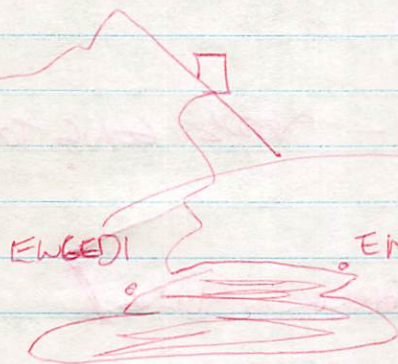
"ALL NIGHT" - JESUS MAKES DEAD WATER ALIVE ETC.

WAY (153)?

EZ 47:12 - LIVING WATER CAME OUT OF JERU
CAUSE DEAD SEA BECOME ALIVE.

EZ. FISHERMAN WILL LINE COAST
SHOULDER TO SHOULDER FROM ENGEDI TO
ENGLAIM

(GEMATRIA) \rightarrow SCIENCE OF THE NAME &
~~THE~~ COME UP W/ THE NUMBER
OF THE NAME.



ENGLAIM \rightarrow 153 (GK & HB)
PERFECT FULFILLMENT OF EZK 47:12

JOHN'S VIEW OF THE SACRAMENTS.

\rightarrow QD AD

WHAT DID THE CHURCH DO IN 60 YRS. TO THE
SACRAMENTS?

(1) TWO CAMPS
JOHN HAD NO USE FOR THE SACRAMENTS = ANTI-SACRAMENTALIST

THEOLOGIAN OF TWO SPIRIT

(2) ~~THE~~ VERY PRO-SACRAMENTAL

30-50 - FLARE UP OF PRO/CON SAC IN JOHN

\downarrow

ANTI-SAC

① BULTMAN: ① BY 95 SAC BECAME MECHANICAL -

JOHN RE-ARTS AGAINST SAC. MECH. - FOR LIFE IN THE SPIRIT

② THING IN JOHN: DIRECT CONTACT w/ TWO FATHER

WE DON'T NEED "RELIGION" AS MEDIATOR - NO RELIGIOUS TRAPPINGS

VS BULTMAN → NO EVIDENCE OF ① - 1st EVIDENCE TIL 150 A.D.

③ WHY SAC. PASSAGES THEN?

- IN 6 - BREAD OF LIFE.

- IN 3 - BORN OF WATER & SPIRIT

- IN 19 - POURING OUT OF BLOOD & WATER

communion / BAPTISM

LATER ADDITIONS BY CHURCH SCRIBES.

- GRIBBY LATE

* TEXTUAL CRITICISM

95 ?

200

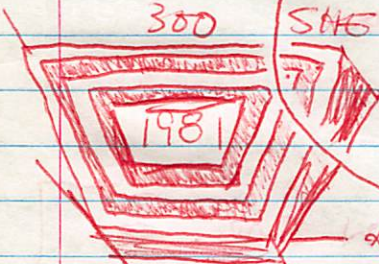
300

THE IS / (THEY ARE) -

SHE IS

3/5

DID I SAY THAT?



ANTI-SACRAMENTAL APPROACH

"WORSHIP GOD IN SPIRIT & IN TRUTH"

① SAC. MISUSE

② DIRECT CONTACT w/ GOD



POSTULATES

① 3 DIRECT REF. TO SACRAMENTS

3:5 - NICHODDEMUS

6:51c - 58 -

19:34 -

rid of those =
GOSPEL w/o SACS.

② 3 ABOVE ADDED
LATER

REDUCTION - NO PRESENT TEXT
CRITICISM PROOF - EDITOR

WHY? (REDUCTIONAL ACTIVITY):

① PASSAGES UNLIKE JOHN

NEW - NOTHING NEW.

"SALVATION BY FAITH" NOT CONSISTENT

② CON TEXT

3:5 → 6 ... AND SPIRIT

6:51c - 58 → 60 R/L 51a ascending
+ descending fr. heaven

19:34 → NAME - BUBBLING ATTEMPT TO
BE THEOLOGICAL

Answer: ① #1 MORE THAN 3 SCRIPTURES w/ SAC. OVERTONES
eg ch 6:13

② #2 see next section

SACRAMENTALISTS

Oscar Cullman

① WHY NOT MORE ~~REF~~ PASSAGES ON SAC. ?

LATE WRITING NO NEED TO RE-AFFIRM -
PRE-SUP. - INTERP. DYNAMICALLY.

POSTULATES

① MANY SAC. PASSAGES - extreme ch 2 -
NARRATIVE; ch 11 - Last Rites

② JOHN EVANGELIST SPEAKS ON 2 LEVELS.

"AUDITORES CHRISTI
LECTORES JOHANNIS"

ex. - JESUS "NEED TO BELIEVE" - BORN OF SPIRIT
JOHN RELATES TO SAC - BORN OF SPIRIT & WATER

ESSAY - ~~ETERNAL LIFE~~ →
~~LIVING WATER~~

3/10

SACRAMENTS

ANTI -

(-PRO)

JOHN THE CRITICAL SACRAMENTALIST

PRO - OSCAR COLDMAN

- TWO LEVELS - THOUGHTS OF JESUS - AUDITORES CHRISTI
READERS OF JOHN - LECTORES JOHANNIS

(TEXT)

3:5

6:51c-58

19:34

PRESUP - JOHN LOVED THE SAC.
TEXT →

① NO TEXTUAL REASONS FOR ELIMINATING

3:5; 6:51c-58; 19:34 -

REDUCTION BEFORE 200 AD ?

② NO THEO. TENSION - 2 LEVELS OF THE GOSPEL

③ UNITY OF CHAP. 6



CRITICAL VIEWS

IN 6:

- 1-51b - JESUS PLACE
- 51c-58 - CHURCH
- 59-71 - HEAVEN

PRO-SAC: ^{UNITY - WAY}
① THEMATIC > UNITY
② STYLISTIC

① THEMATIC - ESSENCE - COMMON SENSE
TRUE BREAD - ↑

PETER BOREN - BREAD FROM HEAVEN

6: 33-58



JEWISH MIDRASH (SERMON)

- ① OT TEXT
- ② TERMS OF TEXT
- ③ DISCUSS MEANING OF PASSAGE
- ④ DEBATE
- ⑤ TERMS - APPLICATION

ERIK REINER - SYMBOLOGUS ② CAPERNNAUM

② STYLISTIC -

① common sense - of 50 58

② R. SCHWARTZBERG - USING OT PATTERN

EX 16-17

CUMULATED / ARGUMENT
42 52

JEWISH RESPONSE

IN WILDERNESS - MOSES
IN JORDAN - MOSES

CONCLUSIONS OF ANTI/PRO SACRAMENTALIST!

- ① 3:5; 6:51c-58; 19:34 - DEFINITELY SACRAMENT
- ② PRO-SAC; TEXTUAL/LITERARY NO ROOM FOR REDUCTION
- ③ ANTI-SAC; 2-LEVEL THEORY WEAK

JOHN "CRITICAL" SACRAMENTALIST.

① JOHN VIEW EXTERNAL SACRAMENTS → RE: INTERP ~~AS~~ INTERNAL ACTS OF FAITH.

② JOHN REALLY THOUGHT OF ONE SAC. NOT 2

① RE-INTERP OF SAC.

ONE BAPTISM = BAPTISM OF THE SPIRIT

↓
ILLUSTRATION BY WATER BAPTISM

LIVING WATER ↙

- WOMAN AT THE WELL FOR
- AS THE HART RUNS ~~TO~~ THE WATER BROOK
- MIRACULOUS CATCH OF FISH.

→ LIVING WATER CLEANSING AGENT JN 13 WASHING FEET
ITT 3:8

WATER = SYMBOL FOR H.S.

WATER/BLOOD FROM JESUS' SIDE - JESUS PREPARES ON DISCIPLES.

CONCLUSION - ONE BAPTISM - SPIRIT BAPTISM

SYMBOL - WATER BAPTISM

EPH 3:5 ONE BAPTISM

1 COR 12:13

3/17 GRIGSBY LATE

JOHN AS A CRITICAL SACRAMENTALIST

BAP. = INWARD ACT OF FAITH

EUCHARIST →

↓
SO MUCH MORE - NO LAST SUPPER RECORD

ILLUSIONS IN 5,000 FEED + CN. 21 CATCH OF FISH.

↓
THOUGHT IN CN 6. "EAT MY ~~MEAT~~ FLESH, DRINK MY FLUID."

OF IF ANYONE HUNGERS → COME TO ME

" " THIRSTS → BELIEVE IN ME

EXTERNAL RITE - SHADOW → LOOKING BACK
ON SALVATION.

BOTH SVCS. INWARD SACRA. → ONLY ONE SACRAMENT
↓ =

W. 19:34

GETTING LIVING WATER / TRUE BREAD.

SWED BRING FORTH → BLOOD & WATER

↓
COMMUNION / BAPTISM

VERBA DESIRES / ESCHAT. MEAL - WANDA FWINIS REALIZED
IN JESUS IN JOHN.

||

HOW DOES ONE GET ETERNAL LIFE IN JOHN.

TIOTEUW - TO BELIEVE (SACRA & TO KNOW - NOW - NORM)

ORIGINS: HOB → HAMIN "DST 17" - MORAL IMPLICATION

TIOTEUW ACQUIRED SOME OF "HAMINS" MORAL
KNOWLEDGE

↓

~~HEB~~ HEB: I BELIEVE IN BOBIA
 GREEK: I BELIEVE BOBIA (DAT) ELEMENT of TRUST

πιστεύω Χριστῷ BELIEVE/TRUST

I BELIEVE IN... πιστεύω + PROP (εἰς) → TRUST
πιστεύω + DAT CASE → CREEDENCE / BELIEVE

I BELIEVE THAT - πιστεύω + "THAT" → KNOW / I'm CONVINCED of.

① TRUST construction
 JN 14:11 "... TRUST GOD / TRUST JESUS.

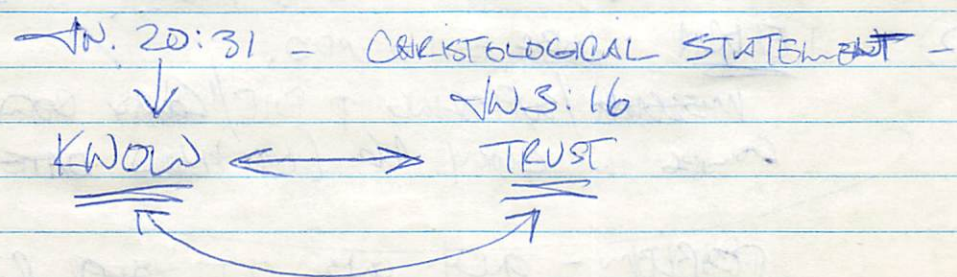
② πιστεύω + DAT
 JN 4:21 "... BELIEVE ME, WOMAN" SIMPLE CREEDENCE

③ πιστεύω + OTI
 JN. 17:8 γινώσκω OTI / πιστεύω OTI

SYNTHESIS

BELIEVE IN JESUS w/o PROP. → TAKES HIM AT HIS WORDS
 " " " w/ PROP → TRUST
 " THAT - JESUS → DOCTRINE

How To Become A CHRISTIAN



CLIMAX OF JOHN IN BECOMING A CHRISTIAN.

→ THOMAS

ΠΙΣΤΕΥΩ ΟΤΙ

→ INTELLECTUAL BELIEF BECOMES WORSHIP

20:24-29

↓

HIGHEST FORM IN JOHN
"MY LORD & MY GOD."

KNOW

TRUST

CONVICTION OF DIETY LEADS TO TRUST IN PERSON

ΠΙΣΤΕΥΩ ΟΤΙ → ΠΙΣΤΕΥΩ ΕΙΣ

ON LAST EXAM

3/19

CUGSAY LATE.

JOHANNINE CHRISTOLOGY.

THE SON OF MAN (IN JOHN.)

RE-CONSTRUCTION OF SYN. "SON OF MAN."

AWAY FROM THE TRADITIONAL VIEW → MORE PROFOUND LEVEL
"SANDERBERG."

(MODIFY)

FOR SONS → SON OF MAN / SON OF GOD = SON STATEMENT

9:35 BLIND MAN CHRISTO STATEMENT:

SON OF MAN = SON OF GOD

SCRIBES SUBSTITUTE s/m FOR S/G

→ OT. DAN. 7:13 "LIKE A SON OF MAN" AS COSMIC TITLE

(PSEUD) 1 ELDEN 100BC - 100 AD.

MESSIAH / SUFFERING & DIE / RISE AGAIN
COMING IN GLORY. 46 (NO KNOW DATE)

PROBLEM - ONLY ONE O.T. REFERENCE

TO SON OF MAN

NOT KNOWN AS MESSIANIC SIGNIFICES

WHY JESUS USED "SON OF MAN" —

- ① WANTED TO STRESS HIS HUMANITY
- ② "KEEP IDENTITY A SECRET" (MESSIANIC SECRET)

88 SON OF MAN

84 ~~THE~~ GOSPELS — JESUS SAYS IT

4 OTHER WRITERS

JOHN REVEALS SOMETHING MORE

3X IN JOHN SON OF MAN

- FUTURE ① AS AN APOCALYPTIC JUDGE (cf. DAN 7:13) ← 5:27 (1x)
(Syn) PRESENT. ② PRESENT: ministry of JESUS (MORE IN JOHN) (6x)
→ ③ SUFFERING MESSIAH (7x) (150 53) SUFFERING SERVANT.

HYPOTHESIS

WORK

3:14 — SNAKE ↔ SET UP BY SATAN

6:53 — TRUE BLOOD NEEDING TO BE DRUNK

8:23 —

HOUR — HOUR

12:23, 34 (2x)

13:31

LIFT
GLORIFY

THING IN JESUS

"HE MUST... BE GLORIFIED/
LIFTED UP."

④ ~~5~~ ORIGINAL SAYINGS

GREGORY LSTB.
(3/26 → NO CLASS)

3/24

Christology

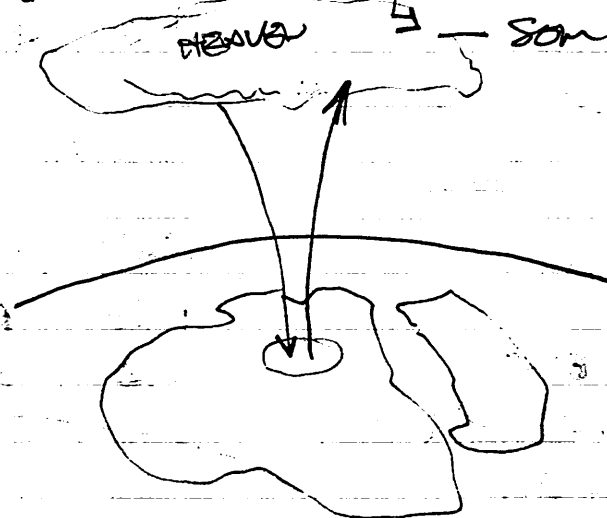
* NEW SOM MATERIAL
(5x)

+ 1:51 ^{ANGELS ASCENDING} ~~DESCENDING~~ UPON SOM - LADDER
+ 3:13 - TO NICODEMUS
SOM - ASCENDS INTO HEAVEN +
DESCENDS AGAIN -
GOES BACK & FORTH BETWEEN HEAVEN
& EARTH.

(9:35)?

6:27

+ 6:62 BROAD FR. HEAVEN



- Some commentators -

GNOSTIC IDEA → GNOSTIC FATHER

COMES DOWN - EVILIGATORS WORKING - RETURNS

TO HEAVEN; BUT THEN "INFLUENCED BY GNOSTICS"

"TRUE HEAVENLY MAN"

- SOM HAS A MISSION ① TO REVEAL GOD
② " " "

INTIMATE RELATION
w/ GOD

1:51 - NATURAL; ANGELS ASCENDING
DESCENDING

3:13 NICODEMUS - SAW/MAN AFD
+ IS IN HEAVEN

6:62 BROAD FR. HEAVEN.

3:13 → + NO ONE HAS ASCENDED IN HEAVEN
BUT NO ONE WHO DESCENDED FROM HEAVEN,
EVEN THIS SOM (WHO IS PRESENTLY
IN HEAVEN).

OPTIONS

- ① PERF. → "HAS ASCENDED" RARELY "WILL ASCEND." PARENTON'S
SECTION FROM KJV - NOT IN P66, 75
- ② JOHN ANACHRONISTICALLY ADDED WORDS INTO TEXTS WHICH -
I.E. @ 95 JESUS HAD ASCENDED

- ③ MAKE "HE WHO DESCENDED" PART → FINITE VERB. I.E.
 "HAS DESCENDED" = ... BUT ^{HE} SON HAS DESCENDED.

3/31

~~AMM~~ ZIFFA - ARABIC

3:13 NO ONE HAS ASCENDED INTO HEAVEN
 BUT HE WHO HAS DESCENDED EVEN THE
 SON (WHO IS NOW IN HEAVEN).

SOLUTION

- ① "HAS ~~DESCENDED~~" INTO FUTURE & ELIM. LONG READING
 ("WHO IS NOW IN HEAVEN"). / FUT = PERF
 DIFF. LONG READING &
- ② PERIOD FOLLOWING "HEAVEN", CHANGE PART "WHO HAS
 DESCENDED" TO FINITE VERB "HAS DESCENDED" & ELIM
 LONG READING / PART. TO FIN. VERB NOT USED IN TAN
- ③ TEXT → ANACHRONISTIC - TAN ON THE ~~THE~~ LIPS OF JESUS.
 FUT TO JESUS FUT USAGE IN TAN
- ④ SPIRITUAL ASCENDING/DESCENDING IN TAN. CONT.
 COMMUNION w/ FATHER - ONE FOOT IN HEAVEN & ONE
 FOOT ON EARTH.
 LONG READING (WHY)
 ① DIFFICULT READING
 ② CONTEXTUALLY — common IDOM

1:18 — "WHO IS IN THE BOSOM OF THE FATHER"
EITHER AT JOHN'S WRITING (95) OR COMMUNION
IDEA "WHO WAS IN" WHILE ON EARTH 26-36 AD.

5:19 — ~~JOHN'S~~ DIRECT REVEALER OF GOD.
ON HEAVEN & EARTH → NO TRANSFIG. REDUNDANT IN JOHN
JOHN'S CONT. QUALIFIED.
TAKES CUE FROM HEAVEN — SEES INTO HEAVEN
AS HE ACTS.

— "I Am" SAVINGS

9x ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ 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GRISBY LATE

4/2/81

CHRISTOLOGY

① Son

② CONCLUSIVE: SOMETHING NEW!

* ② "I Am" $\epsilon\gamma\omega \epsilon\gamma\mu\iota$

③ CHRIST

④ SON of GOD

⑤ SUFFERING SERVANT

"I Am"

9x w/o PREDICATE NOMINATIVE
- not usage in John.

of ISA 43:8-13

"I Am" ID of YAHWEH

① ABILITY TO FORETELL FUTURE

② COMPLETE SAVING ABILITY

- RESPONSE of MEN.

① KN. YAHWEH as "I Am" - $\gamma\iota\upsilon\omega\kappa\lambda\omega$

② BELIEVE YAHWEH as "I Am" - $\tau\iota\theta\iota\sigma\kappa\omega$

(APPROPRIATE FORMALITY)

13:19 - PROPHET προφητης

8

vs. 24 BELIEVE SAVING NATURE

THIS LIFTING UP - GREATEST MIRACLE.

CHRIST'S VICTORY - CROSS

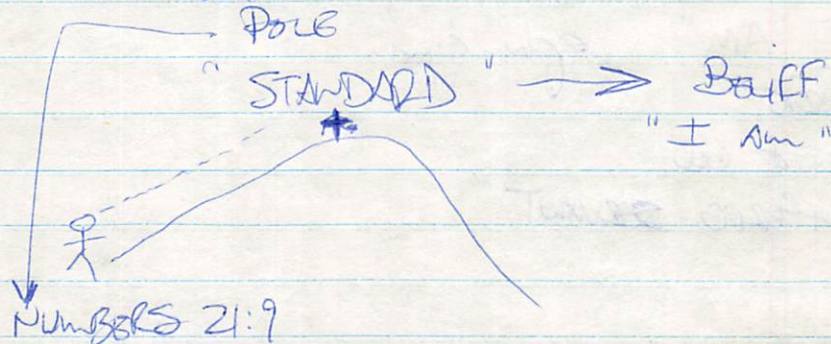
$\tau\eta\nu \alpha\rho\chi\eta\nu$ ($\epsilon\gamma\omega \epsilon\gamma\mu\iota$) $\delta \tau\iota \kappa\alpha\iota \lambda\alpha\lambda\omega \mu\epsilon\lambda\epsilon\iota$

8 vs. 25 "From this BEGINNING I am THIS (IDENTITY)
WHICH I am ALSO claiming NOW."
BEGINNING / ETERNAL NATURE.

ISA 49:22-23

① GOING TO LIFT UP MY STANDARD
RESPONSE

① BITE THE DUST



SERVANT IN THE WILDERNESS

I Am IN THE LATER DAYS - TO ACCOMPLISH DELIVERANCE

JESUS I Am IS THE SERVANT

4:26: WHEN @ THE TIME
"I Am" NOT NECESSARILY
I am messiah

6:20 ON THE WATER
* → "I Am" / It's me as friend
↑ DUAL
ULTIMATE

18:5,6,8 ARREST SCENE - "I Am"

① RESPONSE OF JESUS

② MORE THAN THAT

- UPSIDED IT / OF MEN ATTEMPTING TO ARREST GOD.
- GOD IN COMPLETE CONTROL
- DELIVERANCE OF THE WORLD / NOT DEFEAT OF JESUS

~~③ ~~SON OF DAVID~~~~

CHRIST

"MESSIAH"

IN SYNOPTICS

LK 9:41

USED OF JESUS BY N. SAFA

MT 23:10

NOT BIG USAGE - USED W/ RELUCTANCE

*

4:26 WHY DOES JESUS USE (ALMOST) CHRIST-TITLE -

BECAUSE WOMEN UNDERSTANDING OF "CHRIST" = HAS

THIS LINK AS FROM THE FATHER

7:25-27 POPULAR UNDERSTANDING OF "CHRIST" -

- I.E. ORIGIN IS UNKNOWN

JESUS → HAS BE KNOWN AS COMING FROM THE FATHER.

10:24 JESUS CONFRONT W/ QUES OF CHRIST

JESUS IS NOT TAKIN "CHRIST" BUT POINTS OUT

INTIMATE TIE W/ THE FATHER (HIS UNDERSTANDING OF XPIOTOS)

12:34: POPULAR UNDERSTANDING OF CHRIST -

- I.E. CHRIST REMAINS FOREVER

JESUS → DISCOURSE OF LIGHT

CONCLUSION → JESUS ANSWERS WHY JESUS

AVOID TITLES - CLOSEST W/ JW. 4:26

WOMEN @ THE WELL

- GRIGSBY. LAB -

4/7

SON OF GOD

AVOIDED IN SYN GOSPELS

MK 12:6

MT 11:27

IN JOHN:

ONLY TWO REF'S

✓ IN 5:25 - VOICE OF SOG (expects "son" sounds like DANIEL & Son).

equate SOG = Son

10:36 (P. 30) SOG = G ⇒ Deity statement

11:4. Not afraid to use title - attributes of Deity not necessarily pointed out.

[SOG ELEVATED TO Deity.
P. 11:34-35.]

SOG 5:25

10:36

11:4

USED BY TBUS

THUS TITLE IN JOHN = - USED (as w/ CHRIST) only to - correct AUDIENCE.

LAMB OF GOD

ONCE ⇒ 1:29/36

VIA JOHN THE BAPTIST / I.S. - REV. ⇒ "Lamb" Lamb.

① ~~PASCHAL LAMB~~ (?) ~~NAV~~

② SUFFERING SERVANT ⇒ LAMB TO THE SLAUGHTER - **IS 53:7**
LIB. ⇒ CHURCH ADDITION BUT IF TB
KN AT IS 53:7 POSSIBLE. →

POSSIBLE AS ~~THIS~~ IS NON-ESTAB. -
NEW FLOW I.E. EVEN LAMB, ETC.)

LOG - ① LEXICAL

② ORIGINAL SET OF STATEMENT - ~~RAW~~ / SOFT.

③ ~~WHAT~~ MEANT FOR JOHN EVANG.

① ALEX. - KEY WORD → "LAMB"

GK. $\alpha\mu\nu\omicron\varsigma$

4X IN N.T. ALWAYS ~~OF~~ $\nu\beta\omicron\upsilon\varsigma$

HIGHLIGHT ~~UNDOUBT~~ SUFFERING.

IS 53:7 → $\alpha\mu\nu\omicron\varsigma$ & $\tau\tau\rho\omicron\beta\epsilon\tau\omicron\varsigma$

LOG

B. LEX - , RAW -

$\alpha\mu\nu\omicron\varsigma$

30X IN N.T. (29 X IN REV.)

↓
HUMANITY
WEEK SUFFERING
SERVANT

↓
POWERFUL
FIGURE

↓
DOD
NOT HAVE TO DIE ON CROSS FOR
SIN - RIGHT. KING ~~CHURCH~~
~~ARMY~~ - ELIMINATE SIN

1909
TALIAH - ① $\alpha\mu\nu\omicron\varsigma$ (Lamb)
[ARABIC] ② $\tau\tau\rho\omicron\beta\epsilon\tau\omicron\varsigma$ (servant)

John 1:29

Ἰδοὺ ὁ ἄμνος τοῦ Θεοῦ
ὁ αἶρον τὴν ἁμαρτίαν τοῦ κόσμου

I LEXICAL

II BAPTIST

III EVANGELIST

→ w/o 1:29 no artificial concept seen.
TANGENT TO BPT OT OF PLACE - LIB = REDACTOR.
IS DIFF. / NOT CONTRADICTORY

I LEXICALLY

→ ἡ ἀφ' ἧς = RAM - POWERFUL CONQUERING APOC. FIGURE
ἄμνος = Lamb 4x = CHRIST INNOCENT SUFFER FIGURE ISNT?

αἶρεω = TAKE AWAY

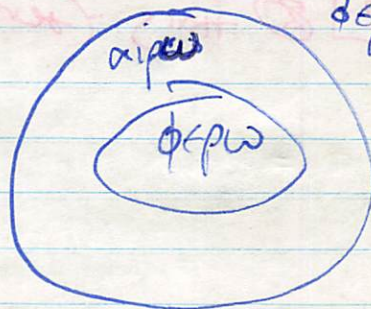
"DODD wants 'ram' + not lamb part REV.
John Baptist Aramaic: TALYAA → ἄμνος - Lamb.

→ ἡ αἶρεω = SERVANT (ISRAEL)

SAC. AMMUS DO NOT TAKE AWAY SIN BUT BEAR, COVER,
WASH. WHY NOT φέρω [DODD φέρω = ἄμνος WHILE
ἀφ' ἧς → αἶρεω ∴ CONQUERING FIG.]

OT. AIRMO (φέρω) ? NABA
look look

WHY ? αἶρεω more gen.
φέρω more specific



II BAPTIST.

VB thinking of ISA 53:7

- ① - TALYAH + NASA -
- ② understand his own mind there... ISA 40-53
- ③ Doubt (LK. 7) ~~Jesus' answer~~ formula fr. Isa 40
- ④ ^{LATE} "UNDERSTANDING" of Jesus' mind. EARLY "JOHN NOW CONFORMIST - RADICAL - REJECT TYPICAL/POP. MESSIAHIC UNDERSTANDING"
- ⑤ SETTING OF VB STATEMENT: Jesus' Baptism.
 vs. 34 variant → "CHOSEN ONE" FOR "SON"
 DIRECT QUOTE OF ISA. 42:1
 WHY CHANGE "CHOSEN ONE" TO "SON"
 ① HARMONIZE w/ SYN
 ② SERIAL TEND. TO PUT IN SOG FOR HARMONIZATION
 ③ HIST ARGUE: ADOPTIONIST QUEST. OF JESUS
 BUT UP SOG. FOR CHOSEN ETC.
 ④ MANUSCRIPTS: P 66, 75 SOG
 (more difficult) K (ALEPH) CHOSEN ONE
 exchange

III. J. EIRON

- ① KW. VB direction OK. → ② brought at more from text (2 more elements)

- ①
 - TALYAH → AMVOS (NOT DEPARTURE!)
 - JEAN LOVES ISA. - images from ISA in JW.

- ② AMVOS → more than servant → PASSOVER LAMB
 DEATH = PASSOVER LAMB
 ① HYSOP (EX. 12) ③ LEB NOT BROKEN (EX. 12) 19:36
 ② THIS FORGETS DEATH ④ 12:10 ④ SPEAR & SPIRING PASSOVER LAMB

① 19x mentions PASSOVER.

→ N. EREW. = GAVE US ^{TOUS} + _{αυτοζ} } TALYAN
("DEATH" OF ISAAC RE/ GEN 22)
↓
SAC. VOLUNTARY / PERSONAL

AKEDAH TRAD ① ISAAC NOT LITTLE BOY - 37 (JESUS 37)
"BINDING" ② LAID DOWN LIFE - FREE
JESUS @ CHRISTIANITY ③ ISAAC DIES (14th month)
INTERP. of GEN. 22 ④ EX 14 BLOOD ON DOOR → ANGEL SEES BLOOD OF
ISAAC.
ONLY IN JOHN - JESUS CARRIES HIS OWN CROSS.

CONCLUDE:

JB → ISA 53

AKEDAH

J.E. ISA 53 + PASSOVER LAMB GEN 12 +
AKEDAH TRAD of ISAAC (GEN 22)

4/21

JOHANNINE'S CROSS

① AS REVELATION!

② AS A SACRIFICE! (TRADITIONAL MATERIAL).

DEATH OF CHRIST REVEALS GOD TO MEN

JESUS LIFE = REV. (GOD)

SOME SCHOLAR (BUTINOW) - CROSS = φ

∴ JESUS DIED, WENT TO FATHER

NOTHING TO DO W/ SAC JUST END OF HIS LIFE.

BULTMAN 1/2 RIGHT → IDEA OF REVELATION

1/2 WRONG → DISREGARD OF TRAD. ELEMENTS OF JOHN

(JOHN WAS KN'T NAILLED TO A TREE BUT LIFTED UP
FOR EVERY ONE TO SEE - DIVINE MYSTERY LIFT UP
~~FOR~~ & MESSIAHIC REVEAL -

JOHN SALV. - LOOK UP KNOW → BOLENS
DISTINCT OT

ULTIMATE REV. → Thomas "my LORD, my GOD."

- ① TO LIFT UP
- ② GLORY
- ③ SIGN

~~DISREGARD~~ SYNOPSIS (5x) ^{3 = POINTS OF VIEW}
3:14; 8:28; 12:32

3:14 - TO NIC. - SERPENT/CRUX

8:28 - "I Am" when Son lifted you
will kn. "I Am"

12:32 - when I am lifted up from
the earth I will draw all
men to myself

GLORY - SOFA
v. LIVING WATER / 2nd
strongest motif in John.

Cross glorious place
(i.e. shines) = in John
Cross = Glory

OT. ORIGIN: ~~GLORY~~

Shining glory seed of
for John's "glory"
GLORY in OT.

Dramatic term

ORIGINAL ~~TEXT~~ MAY HAVE USED TERM OF SELF

- ③ ED. LIFT UP PHYSICALLY @ CRUX
- AROMATIC ORIG. - 2ND ① CRUCIFIXION
② LIFTED UP.

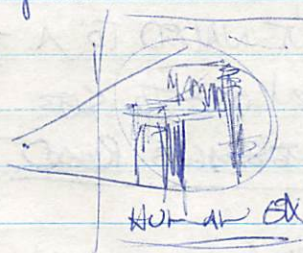
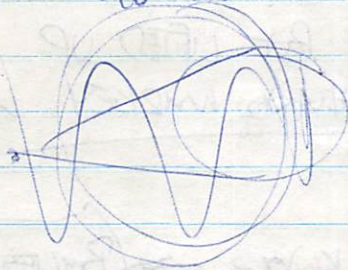
KABOD → USED OF YAHWEH (ESSENCE) -

(HEB. ROOT - HEAVENESS - WEALTH/POWER & ETC.)

LIKE KABOD → SOFA (healer! subjective response
caused or in someone else - opinion, reputation)

KABOD - object response - God awesome because
of this KABOD.

KABOD = OT. POF: ! A manifest. of God's being,
 nature & presence in a manner access
 to human experience. = God himself -



① GOD MANIFESTED
LIGHT = ~~GLORY~~

its incoherence ectoplasmic of his invisible spirit

② SIGN & MIRACLES
when God does something great - 10 miracles
 miracle = rev. of KABOD

NUM 14:11, 22

when God delivers Israel - unexplained victory
eyes of faith - see KABOD in midst.

where power of YAHWEH'S action apparent.

more than just manifest. but seeing inner meaning

REFLECTIONS ON ULTIMATE POT. - ISA 60:1-3

KABOD THRU OUT WORLD

* major victory (ARMISTICE DON)

John

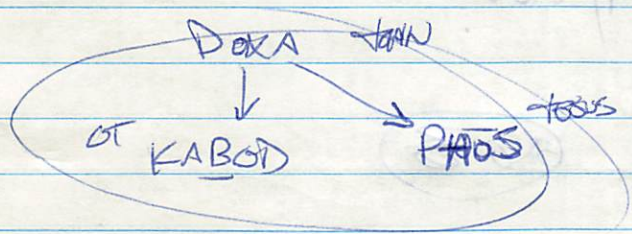
Glory of Jesus (not God).

- ① in John continued glory, not spurs (i.e. Syn. - int. transfiguration).
Even first miracle - Jesus always on int. Take.
(Same - one foot in heaven / one foot on earth).
H.B. 1:3 X is radiance of God's glory & exact rep. of His nature).

② Voice & Light

(In 3) eyes of Faith - see God doing miracles things - light of the work.
MARK 4

3-
8-
12- } 3 main death passages - Jesus talks about himself as light in context.



③ mighty deeds & acts

MOSES 10 ACTS / JESUS 7 SIGNS (GENTLE)
- ~~PASS OVER~~ - ~~7 acts~~ ① WATER TO WINE
- HEWISH
②
③
④ ON WATER (I AM)
⑤
⑥
⑦ LAZARUS
⑧ CROSS ULTIMATE

John 5 Son
Guaranteed

~~X~~ JOHN PAPER ~~X~~

Thw. '78
FOED'KOA

A STUDY ON THE H S & HUMAN SPIRIT
TALBOT 7-27-78

PS. 104-29-30 SPIRIT & CREATION

OPS LUNCH

GRUBBY LTB.

4/23

12:23 - PARABLES

7:39 - LIVING WATER

CROSS LB REVELATION

- 1 LIFT UP - UYOW
- 2 GLORY - JOZA
- 3 SIGN - ON PEIGV

GLORY -

BURNING BURN

30 B

3/8/12 - LIGHT IN ALL THREE -

PARABLES / SIGNS

10 SIGNS / EXODUS SPIRITUALITY IS WITH THEM

JESUS RETURNS OF - JW 2

SAVING ACT - GREATEST OBLIVION = DEXTRO
(NEW EXODUS) → SALVATION OF VICTORY

GLORY OF THE CROSS (?)

- ① - NEW EXODUS - GREAT VICTORY (OLD TEST - PROSPERITY) -
NEW MESSIAH = JESUS - MANIFESTATION OF SNEAKING GLORY

ISA - FUTURE GK GLORY! (CROSS)

EX → REV of DIVINE NAME

JHS "WHEN I AM LIFTED UP YOU WILL KNOW THAT
I AM"

IN 19 "IT IS FINISHED" - NIGHT WORK!

② THE LIGHT - THE VISIBLE GLORY

CULMINATING DISPLAY ~~THE~~ OF THE LIGHT - MEANT
TO BE SEEN

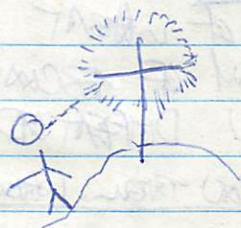
~~CONFUSION~~ CONFUSION

(PROLOGUE - Vision of Glory)

I SAW EVERYTHING ON THE CROSS

SOLDIERS "THEY WERE ~~WORKING~~ HIM WHEN THEY WERE
PUSHED" "ZOA 12:10 I ~~seem~~ ~~see~~ coming]

FOR SHW FOR
SHOD



EYES OF FAITH

(SEE w/ EYES) ? V Their seeing X in ~~revelation~~
etched ~~revelation~~

③ SEEM S TO BE A ~~THROW~~ THROWS - PILATES INSCRIPTION

④ GROWING OF WHEAT PARABLE (15)
FRUIT BEARING

⑤ PLACE OF GATHERING (CN 12)

WHEN I AM LIFTED UP I WILL ~~BEHOLD~~
~~ALL~~ DRAW ALL MEN TO MYSELF.

i. GATHERING THEM IN JORDAN - ~~11~~ 11 - CHIAPOAS
11:49-52 SCATTERING / GATHERING (cf. 18:53).

⑥ GATHERING OF ALL MEN (CN 6)

- GRIGSBY LATG

4/28

GROWING OF THE CROSS - GATHERING / SIGN
① TO LIFT UP
② GROW
③ SIGN

TARONIS -
→ GROWING OF WHEAT
→ DISPLAY OF ESCORT. DELIVERANCE
Satan DEFEATED
"LOOK UPON THEM WHEN THEY'VE PLANTED"
GROW

(A PLACE WHERE ALL MEN ARE GATHERED).
SPIRIT OF THE LORD FILLS THE EARTH -
JER 31/32. JORDAN 12:32

⑦ 12:32 GROWING OF WHEAT PARABLE (CONTEXT)
FRUIT BEARING

⑧ 11:52 CHIAPOAS GATHERING PARABLE -

- DRAW - Pts. CONCEPT.
 "ALL" DOESN'T MEAN ALL, ALL OF THE TIME.

③ 6:44-45 BRAND & LIFE DISCOURSES
 "DRAW" (# in 12) "ALL"
 ISA 54:13 / JER 31:34 - ESCORT PASSAGES -
 KN. THAT GOD WILL BE COMMON PLACE.
 HEAR/LEARN/COMES

SIGN → KN THE ID. OF CHRIST "I Am"
 LEARNING IS CHRISTOLOGICAL
 DOESN'T COME UNLESS FATHER DRAWS HIM/
 PERSON DRAWN/HEARS/LEARN/COMES"

ESCHAT W. O.T. - MEANING
 (John 1:45 "He Found")

③ SIGN - SENSATION/ONPELOV
 7 SIGNS (attesting miracles)
 SYN - miracles of wonders - now

John sign → teach (not necessarily
 words ID SIGNS (LXX))

① CALL ①	① REVEAL DIVINE SOFA
② NOBLEMAN'S SON ④	② REVEAL MIRACULOUS NATURE OF SIGN
③ POOL BY THE POOL ⑤	③ REVEAL MESSIANIC IDENTITY
④ FEEDING 5000 ⑥	④ OF IMPIOUS (REVEAL THAT
⑤ WALKING ON WATER ⑦	YAHWEH = I AM - O.T.)
⑥ BLIND MAN ⑧	
⑦ LAZARUS ⑪	

↓
 SIGN/GRACY - STRONGEST(?) REVEALING
 - POINT FORWARD TO CROSS

MOTIFF IN JOHN'S SIGNS

SIGN

DISCIPLES GUESS

JESUS CORRECTS

J. 2:23 10

eg. FEED 5000 CH. 6

① SIGN

② "MAKE HIM A KING"

③ "I AM THE BREAD OF LIFE."

① WALKING ON WATER

② "GREAT?" CH. 6

③ "I AM"

① BLIND MAN CH. 9

② PROPHET

③ SOG

① LAZARUS CH. 11

↓

③ VA. 27- MORTAL'S CONFESSION.

KEY IS REVEALING OF IO = I AM

↑

HANS KAHNSELNER

↓

ALSO JESUS = CHRIST / SOG

* → IS THE CROSS A SIGN

① REVEAL SOGA? OK

② " IO? OK

GREATEST SIGN = CROSS

5/12

UNKNOWN UNDERSTANDING OF CROSS \Rightarrow REV.

BUT NOT PROVEN

TRADITIONAL ELEMENTS \rightarrow APPARENT H. BY ~~THE~~ —

DOESN'T DISREGARD TRAD. ELEMENTS

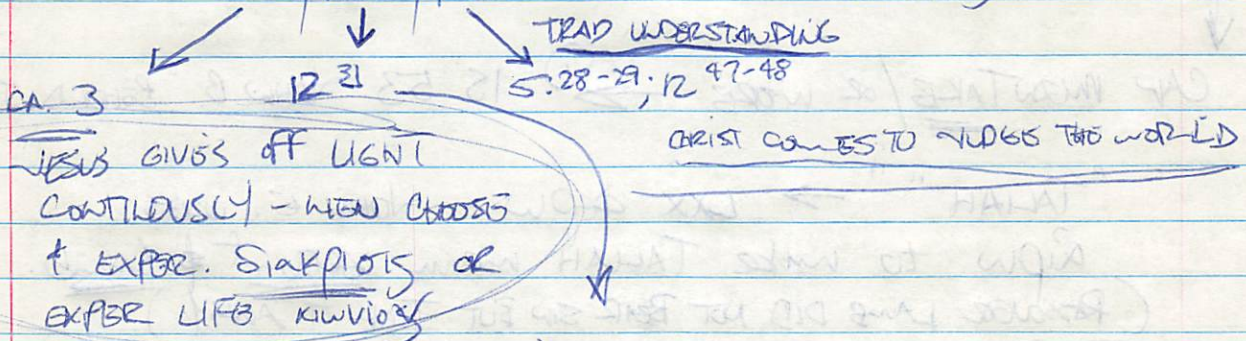
JUDGMENT — KPIOTIS
LEXICAL DIFFICULTIES
KPIOTIS

SIKKPIOTIS — SEPARATION

\rightarrow CAN WE CALL JESUS — JUDGE \rightarrow NO \rightarrow NOW
JUDGES THEMSELVES — BY ACCEPT/REJECT
JESUS

ESCHAT. DIFFICULTY

PAST/PRES/FUT JUDGMENT OCCURS



NOW IS THE
ALL WORLD HIST. } JUDGMENT OF THIS
CUMULATIONS @ THE } WORLD — THE CROSS
CROSS (REALIZED-
ESCHAT.)

- TRAD UNDERSTANDING IN VIEW OF THE CROSS
- ① IDEA OF SIN BEING TAKEN AWAY
 - ② IDEA OF CLEANSING (LIVING WATER - TOWING ETC)

↓
JOHN KNOW THAT SIN HAD TO BE ELIMINATED
FOR SAV. → SACRIFICIAL SYSTEM

JOHN VS BULTMAN → KNOWLEDGE DOES NOT
TAKE AWAY SIN - (HEBREWS) BLOOD

I. SIN TAKEN AWAY

JOHN 1:29 - BEHOLD THE LAMB OF
GOD WHO TAKES AWAY THE SIN OF THE WORLD.

AIRO } SACRIFICIAL TAKES - JURIDICAL ABSOLUTION
cipw) ?V?

→ PABRO - ϕ epw - "Bear" / "take away"
SCAPB GOAT - DEUT 16 LXX

CAR MENTAKE / OR WORE → ① IS 53 JOHN B. "BEHOLD THE

"TALIAH" → LXX ϕ epw - JOHN 6. USES
cipw to make TALIAH mean servant & lamb.
(PASSIVE LAMB DID NOT BEAR SIN BUT TOOK IT AWAY).

② BACK POUND OF 1:29 - ACRDATH ISRAEL OFFERS
HIMSELF - BEGAN TO SEE SHE SYS AS BEING
PERSONAL - INVOLVING LOVE & SELF-SHE ETC.

BUT "NOW NOT SACRIFICIAL" !

1:29! → ① DDD - APOCALYPTIC RAIN COME TO EARTH
+ ELIMINATE EUL (NOT-SACRIFICIAL)

② BUT. CUT TO CUT - NON-~~TERMINAL~~
BECAUSE IT IS SACRIFICIAL !

OR RECOG. ~~WAYS~~ USAGES OF TRAD. ELEMENTS

- GRIGSBY LATE -

3/14

TRAD. ELEMENT OF CROSS

① SIN ~~TAKEN~~ AWAY - BORN ~~OF~~ OUR SIN.

② BLOOD CLEANSSES

I. ★

① - LAMB OF GOD - BORN TAKES AWAY SIN (ISA. 53)

- ~~AKEDAH~~ TRAD "TWO BINDING" OF ISRAEL TO TAKE SINS OF ISRAEL.
("ABRAHAM SAW DAY OF CHRIST" → ABRAHAM, EYES OF FAITH,
SEES "CHRIST'S DAY" AT ISRAEL'S SAC.)

② → PARABLE OF THE GOOD SHEPHERD (CN 10) vs. Jesus just
not GHOSTIC TEACHER revealing KN but laying down
life.

ISA 53 - sacrificial death of shepherd.

TQm
(lays down)

suffering servant pierced thru.

for ~~UTEP~~

Quies his life + lays
it down
ch. 34 piercing in side +
4x UTEP

IS 53

SCATTERING

V.N.

SCATTERING / SHEPHERD / WOLF

NEAREST SCENE (AN 16:32)

(SUN TAKE 3RD. VERSION OF SCATTERING
- JOHN TAKES 1ST VERSION)

DODD → GHOSTIC / WYBRAICAT

SHARLEY → 2200 /

BROWN → E2 / ISA

CLEANSING SIN.



"PASSOVER LAMB" REASON TO BELIEVE THAT V.N. UNDER-
STANDS CLEANSING



CHRISTO. UNDERSTANDING OF VERBIS

USED IMAGES OF PASSOVER LAMB w/o TECHNICAL
TERMINOLOGY OF CLEANSING.



CLEARER PASSAGE I COR. "X OUR PASSOVER LAMB"



① INDIRECT EVIDENCE 3 PIECES

② DIRECT "

I. INDIRECT EVIDENCE.

1. JESUS BEING IN VERU. Q PASSOVER

19 - PASSOVER IN BROWN

a 10 - ~~PASSOVER~~ PASCHA (ΠΑΧΑ)

b 9 - FEAST

2. CHRIST → NEW MOSES CH. 6

B.

PRIEST / LAMB.

→ IN 6 PASSOVER SERMON.

C. PASSOVER SERMON IN SYNAGOGUE

- DESCRIBING HIMSELF AS BEING EATEN - IE. PASSOVER LAMB
- NEW BREAD CONNECTION w/
NEW PASSOVER LAMB

FOOTNOTES: BORROW "TYPICAL P.O. SERMON."

- QUESTION
- OT. SCRIPTURE EX 16:21 TEXT EVERY 3rd YR.
- EXPLAIN (AB) OF TEXT
- EXISTENTIAL DEBATE
- EXPO OF TERMS OF TEXT
- CONCLUSION.

II DIRECT EVIDENCE

A. IN 1:29 "LAMBS OF GOD"

SUFFER S

32

→ BAPTIST TALIAH
→ EVANGELIST TALIAH - AMNES
DEPO - APOW

I PETER 2:

B. IN 19:29 "HYSSOP" →

(APPETITE FOR CLEANSING)

RED BOUND TO HYSSOP

SOUR WINE ON HYSSOP

FRESH WINE FROM JESUS



LIVING WATER w/ ASHES OF NOFOR

C. IN 19:36 NO BROKEN BONES - PASSOVER SCRIPTURES

P. PS. 34:20; EX 12:46; NUM. 9:12

9. IN 19:14 DOTS OF CHRIST'S DEATH

GRIGORY WAS LATE 9 X } 10 = NO GOS
 ABSENT AT LEAST 1 } A.C. FOR
 A WEEK

— 100/1000

5/21

CRUC IN JOAN

- ① J/W - S/R
- ② S/W - J/R
- ③ BOTH WRONG.
- ④ BOTH RIGHT.

DOTS:

TIME OF DAY → ABOUT NOON -

MISHNA: "START PASSOVER-EVE DAILY SAT @
 NOON (NORMAL 2:30 / FRIDAY 1:30).

DAY OF WEEK → DAY BEFORE SABBATH

SYN
 9:00-3:00
 FRIDAY
 NISAN 15
 30/33

JOAN
 12:30-3:00
 FRIDAY
 NISAN 14 / 19:14
 30/33

WED	THUR	FRI	SAT
		14 ⊕ ⑤	
		15 16	
	L.S. 14 ⊕ ⑤		
	(LAST SUPPER IS POSSIBLE MEAL.)		

SOLUTION

- ① JOAN'S THEOLOGY RUNS
 HIS HISTORY - C.K. BARRETT
- ② 19:14 "PREP. OF P.O." means
 PREP. OF P.O. WEEK - NO LONG
 PROOF
- ③ TON AROUND w/ SYN.
 NO DATE → L.S. IS PSEUDO-
 PASSOVER NOT ACTUAL P.O.
- ④ "CATHOLIC SOLUTION" - TWO C. BOOKS

AT WORK ① QUMRAN CAL. ② - JEWISH CAL.

~~JEWISH~~ QUMRAN SOLAR CALENDAR 364 DAY USED BY JEES & PISCARI
 JEWISH CALENDAR IS LUNAR // QUMRAN RELATIONSHIP w/ SYN & TON